

LIBRARY

OF THE

Theological Seminary.

PRINCETON, N. J.

C PER AS 472 .A84 v.16:2

S Journal of the Asiatic
I Society of Bengal



Digitized by the Internet Archive
in 2016

JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL,

EDITED BY
THE SECRETARIES.

VOL. XVI.

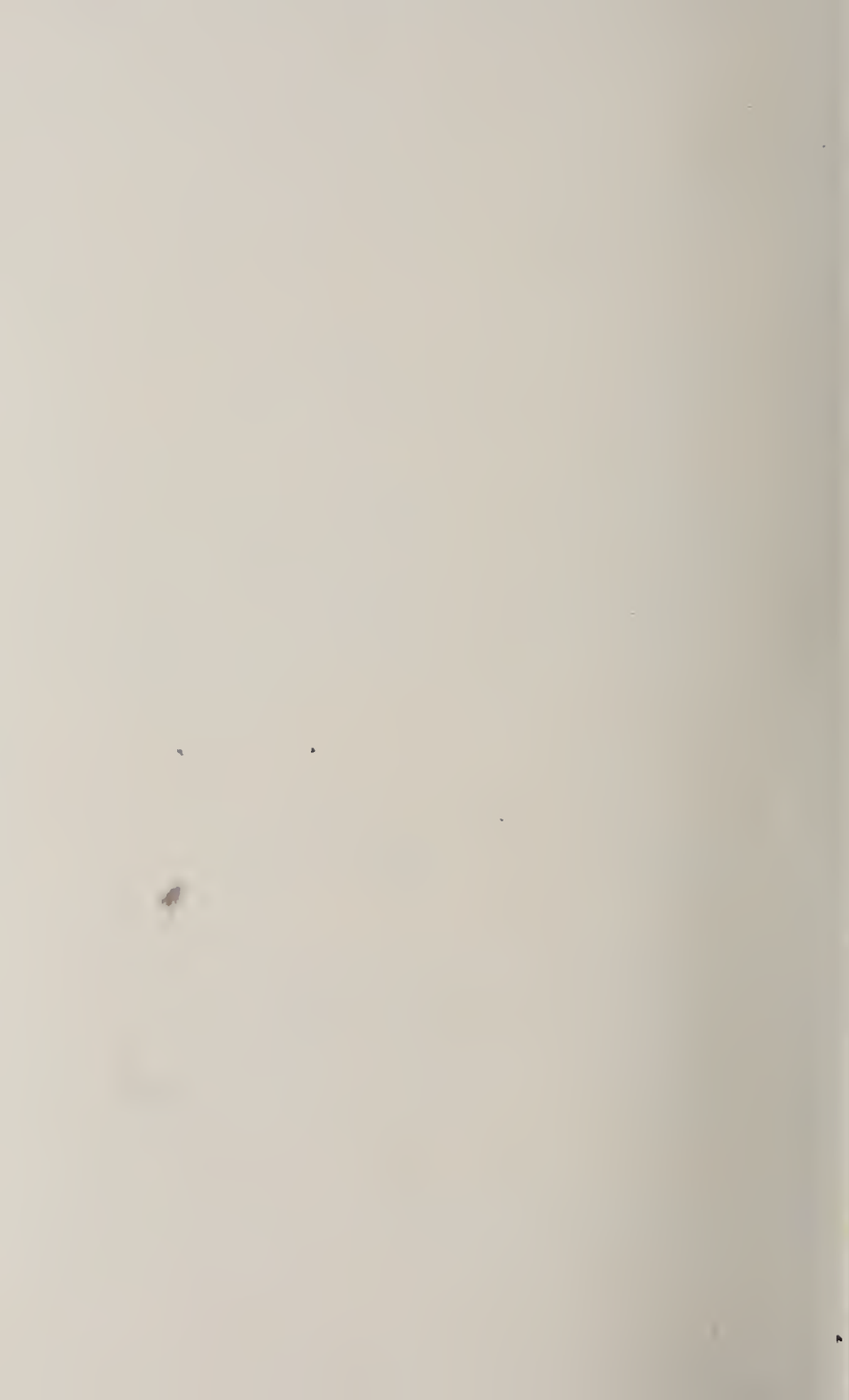
PART II.—JULY TO DECEMBER, 1847.

“It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science, in different parts of Asia will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish if such communications shall be long intermitted; and it will die away if they shall entirely cease.”—SIR WM. JONES.

CALCUTTA :

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1847.



JOURNAL

OF THE

ASIATIC SOCIETY.

DECEMBER, 1847.

An Attempt to identify some of the places mentioned in the Itinerary of HIUAN THSANG. By Major WILLIAM ANDERSON, C. B. Bengal Artillery.

In the work, "FOE KOUE KI," or an Account of the Buddhist countries, translated from the Chinese original, by Remusat, revised and edited by Klaproth and Landresse, is given as an appendix the Itinerary of another Chinese traveller, HIUAN THSANG. These travels are concluded to have been undertaken in the 7th century; and the particulars narrated are made use of to verify the various places mentioned by Fa Hian, who is supposed to have travelled on his mission nearly two centuries earlier.

A desire to investigate the ancient accounts of North West India, led me to examine the itinerary of Hiuan Thsang with some attention. After no little trouble, I arrived at a theory which I have endeavoured to work into the present form.

We receive the original Chinese in the shape of a French translation made under circumstances of much difficulty.

The original work appears not to have been in the hands of the translators; who were necessitated to pick out the portions of it which existed in modern Chinese Encyclopedias; when to this difficulty we add the abstruse nature of the religious basis of the original, and couple with these the intricacies of the Chinese language, only commencing now to be studied and understood in Europe; we shall not be astonished if the translation be not perfect; but rather be compelled to admire the labour, study, patience and perseverance of the translators which have given to Europe this wonderful production.

In attempting to reach the identity of some of the places mentioned, after many failures I was induced to try the substitution of the Arabic and Persian alphabet for the French readings of the Chinese original names; and my labours appear to me to have been rewarded with a success I had little anticipated.

My attention has been solely directed to the work in its geographical character. I have entirely abstained from any mention of those portions of the work which relate to the Buddhist religion; entire ignorance forbids my touching on these topics, which I leave to those better qualified for such an undertaking—but to me it appears, that if my identifications will stand the test of further examination and criticism, they must destroy the antiquity claimed for the original, and in some degree shake the authority which is now being given to these Chinese books.

The French translator's appendix runs thus:—

ITINERARY OF "HIUAN THSANG."

"Hiuan Thsang visited the same countries as Chy fá Hian, but he extended his pilgrimage much farther than the latter. He traversed Tokharestan, Affghanistan, Scinde and almost every part of Hindustan: and his narrative, entitled *Si in ki*, or descriptions of the countries of the West, offers to us a complete picture of the state of India in the first half of the 7th century of our era. Unfortunately it is not possessed at Paris in its original and primitive forms; it is only found in garbled fragments, though almost entire in the great Historical and Geographical compilation, which under the name of *Pian i tian*, contains the History of foreign nations, classed according to the epochs when they were first known to the Chinese, so that it was found necessary entirely to subvert the order which travellers have preserved in their recitals. It is this order I have endeavored to re-establish in as far as concerns *Hiuan Thsang*, in the resumé which follows, by the help of some indications lately published by M. Klaproth, and I believe I have accomplished it with exactness. The narrative of Hiuan Thsang has been so often cited in the notes to the *Foe koue ki*, and furnished so much useful knowledge, that a comparison embracing the travels of the two travellers cannot be considered as superfluous. I have indicated by a line this route thus restored upon the Chinese Japanese Map that accompanies the present volume."

7. *Sou tou li se na* (Osrouchna) touche à l'orient au fleuve Ye, qui sort des monts Tsoung Ling et coule au nord-ouest. Au nord-ouest on entre dans le grand désert de Sable.

اسرو شنه

OSROOSHUNUN is a large district lying between Sumurkund and Khokan; Zeezuk of the maps is one of its chief towns. We find it mentioned in Edrisi, Vol. ii. p. 205-6. It is also entered in the Geographical lists of the Ayceen Akbarce, and Sadek Esfuhanee; but with the errors usual to all Latitudes and Longitudes written in the Abjud numeration. We may remark, the usual elision of the initial vowel, with the substitution of the CHINESE L for ARABIC R. The Schoon or Jaxartes is known to the Chinese as the Ye.

The TSOUNG LING or blue mountains, constitute the chain, marked in our maps as the Pameer, Bolor and Kara Korum ranges; of which the Himalaya or Snow mountains are considered as branches.

Après 500 *li* on vient à

8. *So mo kian*, ou *Khang kin*, ou *Khang*, (Samarkand).

سمرقند

Sumurkund is the well known capital; we may note the absorption of the R.

9. *Mi mo ho* (Meimorg).

ماي و مرغ

MIMOHO, is a city known as Maemorgh, placed by Edrisi, Vol. i. p. 485, at one day's march from Nesuf or Nuklishub, lying to the east of Kesh or Shuhre Subz.

De là au nord

10. *Kiei pou tan na*, ou *Tsao*.

قواديان سورن

KIEU POUTANNA, or TSAO. In Edrisi, Vol. i. p. 480, we find قواديان, two journies from Termiz; a large town with a smaller one depending on it, called سورن Soorun. Now, here I note a particular point which appears to run through the whole of these transformations; either the sound of w has fallen on the Chinese ears as r, and hence been transmuted into p—or in reading from an Arabic or Persian copy in a hurried *Shukustuh* handwriting the tail of the و *wao*, has been turned up, and joining with the *alef* has taken the form of r, ف and been so read and accepted by the Chinese translator as 𐑖 FA; he has

read the word Kofadeyan, Kieü poutan.—By dropping the final ㄣ ㄣ ; and the ㄖ r, as usual to the Chinese authors—we have Tsao for Soorun.

De là 300 li ouest,

11. *Kiou chouang ni kia, ou Kouëi chouang nò.* خچند

KIOU CHOUANGNI, I conclude to be a reading of Khojund.

De là 200 li ouest.

12. *Ko han, Toun'g'an.* خوقان

KOHAN is clearly Kookhan or Khokan.

De là 400 li ouest.

13. *Pou ho (Boukhara) Tchoung'an.* بخارا

POU HO, Bokhara ; is a fair example of the theory I am induced to propose,—Pouho is no identification of the sound, *Bokhara*,—the stress of the sound lies in the penultimate *kh* ; that the Chinese can receive and transmit this sound, we have proof in the two preceding places,—Khojund and Khokan ; of disappearance or change in initial or final letters we are constantly made aware—hence we need not pause on the usual change of *p* for *b*. But, if we suppose a Chinese author to be making up a geographical work, and consulting an Arabic or Persian book, for his guide—let the work be a Shukustah copy without diacritical points, and we shall be at no loss to understand his reading *p* for *b*—and *h* for *kh*—in بخارا—and hence ignorant of the real sounds—to have transcribed letter for letter and inserted the name as POU HO.

The reading *h* for *kh* runs through the whole work. It may be remarked, that in reading from manuscript proper names, with no assistance from the meaning of the terms—that it will be invariably found, that one formation of letters being once in the beginning accepted for certain letters and certain sounds, the same, right or wrong, will be carried through the whole work ; thus we shall find *h* substituted for *kh*—and *pa* for *wa*—or *p* or *b* or *f* for *w*.

De là 400 li ouest.

14. *Fa ti Si'an.* بدخشان

FATI SIAN—is clearly Budukhshan—the *kh* being read as *h* ; as an aspirate it has disappeared.

De là 500 li sud-ouest,

15. *Ho li si mi kia* ou *Ho tsin*. De So خوارزم
mo kian.

HO LISIMI KIA, is almost letter for letter Kharism, the well known country to the North of the Oxus; of which Kheva is now the capital. The word is but a transcript of the ancient Greek term.

A 300 *li* sud-ouest,

16. *Ko chouang na on Sse* à 300 *li* sud-est کشانیه کش شهرسبز
 la Porte de fer. دربند گه

KOCHOUANGNA or *SSE*, is probably the modern city of Kcesh or Shuhr e Subz. We have a large district of Kushaneyuh—associated with Sogd by Ferdoosec.

While in Edrisi, Vol. ii. p. 203, we find Kushaneyuh on the north of the river of Sogd—27 miles from Ustejan, to the west of Sumurknnd—this is probably the Kushaneyuh of Ferdoosec—and might be the original of the *KOCHOUANGNA* of the Chinese author. But the indication of 300 *li*. S. E. to Durbund or Kuhluga—(100 miles) is rather conclusive that the place pointed at is Kesh—or Shuhr e Subz.

De la à

17. *Tau ho lo* : à l'orient, les monts *Tsoung* طخارا
Ling ; à l'occident, *Pho la sse* (la Perse :) au فارس
 midi, les grandes montagnes de Neige ; au nord,
 la porte de fer. Ce pays est au nord du fleuve در بند گه
Fa tsou (l'Oxus). و خشاب

TOUHOLO—Tokhara—the same interchange of *h* for *kh*. According to Ptolemy once a considerable nation, *TOXAPOI*, (Thocarorum magnagens; “Cluverius”) Constantly mentioned in the Moslem histories. The country extended on both sides of the Oxus, from the confines of Bokhara to Kabul : from Budukhsan to the limits of Persia. But the nation who held this district appears to have possessed dominant power over more extended limits at different periods.

We may remark here the introduction of the mode of description usual to Moslem authors. They first give a general outline of the country, with its bounding districts, and a list of its chief towns, then they enter upon particulars of each. Thus having a general outline of *Touhola*, our Chinese author proceeds to particulars.

En le descendant ou vient à

18. *Tan mi*, au nord du fleuve. *Fou sse* ترمذ
tsou; 10 *kia lan*.

TANMI—Termiz, a well known ferry on the Oxus.

De là à l'est

19. *Tchhi'ao yan na*; 10 *kia lan*. صغانيان

Tchhi áoyanna, *Sueghaneyan*, where the diacritical point of the غ being omitted it has been read ع áo. وخستب is the type of Oxus.

The map to the Memoirs of the emperor Babur places Cheghanian a little east of Termiz. Edrisi has a district of this name near Sumur-kund, and also a town 4 journies from Termiz. The table in the Ayeen Akbaree places it a little west and north of Talkan.

De là à l'est

20. *Hou lou mo*; 2 *kia lan*. خلم

HOULUMO, Kholm—the well known town.

De là à l'est

21. *Iu man*: au sud-ouest, touche à la rivière حضرت ايمان
Fa tsou.

IUMAN—Huzurut Eman, on the Oxus—as stated.

De là à

22. *Kiou ho yan na*; 3 *kia lan*. كوغانه كركانه كرجيان

KIOU HO YANNA, may be Kurghan tupp; or one of those numerous districts inhabited by scattered tribes of Goorchees—whence the many Goors on our maps.

De là à l'est—

23. *Hou cha*. كوچه غرچه

HOUCHA—Kookhchu; given on the maps as the name of the river of Budukhshan—mentioned also as 4 days from Cashmeer, and 8 from Eskardoo. By Bernier, Cal. ed. p. 142.

De là à l'est—

24. *Ko tou lo*; à l'est, les monts *Tsoung Ling*. كدور

KOTOULO is clearly Kutoor; mentioned by all Moslem historians, as the country of the Seyah Poosh Kafirs.

De là à

25. *Kiu mi tho* ; monts *Tsoung Ling* : au sud-ouest, la rivière *Fa tsou* : au sud, le royaume de *Chi khi ni* ; au sud, en passant le *Fa tsou*, on vient aux royaumes de *Tha mo si thieï ti*, de *Po to tsang na*, de *Yin po kian*, de *Kiou Lang nov*, de *Sse mo tha lo*, de *Po li ho*, de *Ke li sse mo*, de *Ko lo hou*, de *A li ni*, de *Meng kian*, tous décrits dans l'histoire du retour. Du royaume de *Houo* (voyey No. 122), au sud est, on vient aux royaumes de *Houo si to* et de *An tha lo fo*.

چرکس چرکز

غور
غورستان اندراب

KIU MI THO.—Kundoz I suspect.

CHIKHINI ; Cherkez, Circassia. From Kundoz the natural step is to Indurab and Ghoor. I have no doubt that a leaf has here taken its wrong place—for all the Chinese books, or perhaps Tibet and Mongolian, are written on separate single leaves—rather boards. It is most probable the misplaced portion commences at “au sud**” and ends with “du retour.”

An attempt is made at the end to identify these places.

HOUO—Ghoor. Of all the countries and places known to Europeans by this name, I believe, *the Ghoor* to lie west of Bulkh, east of Meroo—and north of Kunduhur and Herat—but we find a Ghoree well defined on our maps east of Kholum—visited by Izzutallah, who calls it a well known town depending on Kundoz. HOUO SI TO, Ghooristan, will be its district.

AN THA LO FO—Indurab. We have mention of this place in almost all the histories of any movements between Tooran and Hindoostan ; it is given as a halting place of Temoor ; stands recorded in the Ayeen Akbaree as east of Talkan ; Izzutallah places Indurab one journey S. E. from Naruen. Sadek Esfuhanee mentions it as a town of Budukhshan, rather Tokharistan.

Au sud-ouest on vient à

26. *Fo kia lang*.

بگلان

FO KIA LAN—Buklan—placed by Izzutallah at two journies from Ghoree. A halting-place of Temoor before he marched to the attack of the Siyuh Posh Kafirs.

De là au sud

27. *Ke lou si min kian.*

قلعة سمنگان

KELOU SI MINGAN—Kulu Sumungan. Here we have CLEARLY and DISTINCTLY the Arabic word قلعة Kulu, for a fort. This situation is made by Ferdoosee the scene of the amour of Rostum with the daughter of the chief of the tribe; from which adventure arises the affecting story of Soohrab. The Ayeen Akbaree tables also furnish the locality near Talighan; while Sadek Esfuhanee places the fort in Tokharestan; so that all agree.

De là au nord-ouest.

28. *Hou pin ;—10 kia lan.*

غوربند

HOUPIN.—Old classical associations would almost persuade me to read this word Koofin, the κωφην of the Alexandrian expedition. And here I pause to ask a question; Where are the most ancient works which contain this word of κωφην κωφης Koofen, Koofees? Between the Greek capitals P for R, Φ for f ph, there is only the half circle to the left to discriminate between the letters; a slight blot or flourish would cause the P to become Φ, so that perhaps the original word was Goores—and hence many difficulties may be cleared up, but the analogy of my former readings compels me to adopt Ghorbund. The r dropt with other interchanges quite common.*

De là à l'ouest

29. *Fo ko* (Badakchan :) au nord, il touche à la rivière. *Fa tsou*; la capitale s'appelle la petite Ville Royale; 100 *kia lan*. Au sud-ouest de la capitale est le *Na fo seng kia lan* (Nouveau monastère). Ou entre dans les montagnes de Neige,

بلخ

نوبهار

Foko—Bulkh—not Budnkhshan.

The capital of this latter can hardly be considered to stand on the Oxus; the river on which it is built is known by the name of the

* Lassen (*Zur Geschichte der Griechischen und Indoskythischen Könige*, page 150) identifies *Hou pin* with the pass *Upián* or *Hupián* of Baber. According to a note to the passage referred to in the English version of Baber's Memoirs, this pass is situated a few miles north of Charikar on the way to Perwan. The Cophen is designated *Ki pin* by Chinese writers; and Arrian's description—Κωφὴν δὲ ἐν Περικλειήτιδι, ἅμα οἱ ἄγων Μάλατόν τε καὶ Σόαστον, καὶ Γαρίρ'οιαν, ἐκδιδοῖ ἐς τὸν Ἰνδόν, places its identity with the Cabul river beyond question.—EDS.

Budukhshan or Kook-chuh river ; while Balk clearly has the Oxus to its north. There was a celebrated Fire temple at Bulkh called Noo Buhar.

Et on vient à

30. *Youeï mi tho.*

هرمز

YOEI MI THO—Hoormuz, “c’est une ville de moyenne grandeur ;” in the district of Merve near Talkan, according to Edrisi, Vol. i. p. 467 = ½ without the lower mark clearly readable for ي ye.

Au sud-ouest, on vient à

31. *Hou chi kian.*

قرچگان خرچگان

HOU CHI KIAN—Gorjegan, Goor being the district between Bulkh and Merve.

Au nord-ouest, on vient à

32. *Ta la kian* (Talkan) : à l’ouest il touche

طالغان

à *Pho la sse.*

فارس.

TALA KIAN—The Talkan near Merve—“une ville dont l’importance egale a peu près celle de Merve ol Roud.”—Edrisi. This is the Talkan usually indicated by Moslem writers,—of which the description is often affiliated on the Talkan of Budukhshan. There is also I believe a third Talkan still nearer to Persia.

De Fo ko, à 100 li au sud,

33. *Ko tche* : au sud-est, on entre dans les montagnes de Neige.

کورچی غرچی

KOTCHE—Koorjee.

34. *Fan yan na* (Bamiyan)—à l’est, on entre dans les montagnes de Neige, on passe les Pics noirs.

بامیان

FAN YAN NA—Bameeyan, the celebrated town of this name, well known ; it was destroyed, with every kind of cruelty on the inhabitants, by Chungées Khan. Here we notice, م mim, read as نون n.

On vient à

35. *Kia pi che* (Caboul).—La ville est adossée aux monts *Tsouny Ling*. Au sud de la ville, à 40 li, ville de *Sî pi to Fa la sse*.—De là à 30 li

کابل

استالف

sud, mont *A lou nao*. Royaume de *Tsao kiu tho* ; mont *Sse na sse lo* (Sse na, nomdim Déva). Au nord-ouest de la ville royale à 200 *li* les grandes montagnes de la Neige : là était l'ancien royaume de *Kian tha lo*. Au sud-ouest de la même ville, le mont *Pi lo so lo* (solide comme un éléphant). De là au nord, le *Kia lan Pi to kiei* ou de l'alisier mordu.

للندر

لهوگرد

کندھارا

پل زور

بتحاک

KIA PI CHE. Clearly Kabul ; why خ is substituted for ل is a question determinable probably by Chinese orthography.* The particulars mentioned of this place are not so clear. SIPITOFALASSE may be Estalif, a well known town to the north of Kabul. MONT ALOUNAO, has an appearance of *Aornus*, and would almost point to the assistance of European writers in this Chinese Geography ; or, it may be an attempt to transcribe Lulundur للندر. TSAO KIU THO is Lhogurd ; the لهر Lho having been read تسو Tso.

KIAN THALO.—200 *li* to the north-west, would point to the direction of modern Kundahar—here designated the ancient location of the tribe ; thus proving the knowledge of the existence of two places of the name.

PI LO SO LO—Clearly Peelzoor, as interpreted ;† which may be a Persian name for the celebrated defiles called in Arabic Khuebur ; or may have a reference to Bajoor—or Khord Kabul. Hardly a Peak in these countries is without a name.

PI TO KIEU. I suspect Butkhakh.

De là à l'est, à 600 *li*, par les défilés impraticables des Pics noirs, ou vient à la frontière de l'Inde du nord, et à

36. *Lan pho*,—adossé au pics noirs.

لمغان

LAN PHO. *Lumghan* ; we shall find غ gh constantly transcribed as ف ph.

De là au sud est, à 100 *li* passant la grande chaîne and traversant le grand fleuve ou vient à

* Identified by Lassen with the *Capissa* of Pliny, the *Καμισα* of Ptolemy. It is placed by the latter two degrees and a half North of *Kabura*, otherwise called *Ortospana*. In the former word we have the probable etymology of the modern Kabul ; the latter Wilson conjecturally amends to *Ortostana*, in Sanskrit *Urddhastāna*, 'the high place,' in reference to the elevated plain on which Kabul is situated. See *Ariana antiqua*, p. 176.—Eps.

† *सिद्ध* *pilla* सार *sāra* agrees better with the Chinese transcript ; 'strong as an elephant.'—Eps.

37. *Na ko lo ho*, limite de l'Inde du nord : entouré de montagnes de tous côtés. A l'est de la ville à 3 *li*, stoupa de 300 pieds, bâti par li *Roi Asoka*. Au sud-ouest de la ville est un stoupa de l'ancienne ville ou *Shākya Bodhisattwa* acheta des fleurs pour le *Bouddha Dipankara*. Autre bâti par *Asoku*.

ننك نهار

NA KO LO HO—Nungnuhar, the old name of the modern district of Julalabad.* So mentioned in the Ayeen Akbaree. In the Journal of the Asiatic Society for January 1837, is given from the London Asiatic Journal, the Chinese account of India,—it mentions :—"In the year A. D. 983, the arrival of a Buddha priest in China, with a letter, who stated it was from the kingdom of WOO TEEN NANG, (Oudjana!) that this kingdom belonged to YINTOS of the north, (Northern India) that in 12 days from the west (TO THE WEST!) you arrive at the kingdom of KUANTOLO, Gundhara; twenty days further to the west you reach the kingdom of NANG GO LO HOLO (Nungnuhar); ten days further to the west you come to the kingdom *Langho*, (Lumghan); 12 days more to the west is the kingdom of GOJENANG, (Guznee;) further to the west that of Posze, (Persia.) A simple statement of the chief towns on the grand road from Cashmeer to Persia.

Au sud-est 500 *li* au travers des montagnes, on vient à

38. *Kian to lo* (Gandhara) (Inde du nord). A l'est, il touche au fleuve Sind. La capitale s'appelle Pou lon cha pou lo. Arbre *Pipala*. Kia lan du roi Kia ni sse kia (100 ans après le Nirvân'a de Foe). Au nord-est de ce dernier à 50 *li* en passant le grand fleuve, on vient à la ville de Pon se ko lo fa ti. Au sud-est de Chang mou kia Phou sa, ville de Pa lon cha. Au nord-est à 50 *li* de Pa lou cha, temple de *Pi ma*, femme d'*Iswara*. De là au sud-est à 150 *li*, ville de *Ou to kia han tchha* qui touche au sud de l'Indus. De là au nord-ouest à 20 *li*, cite de Pho lo tou lo,

کندهارا

پرشاور

سندک مہابت

ایک

پرتور

* This is the Chinese transcription of *Nagara*, a town; Lassen first pointed out its identity with the *Nayapa* of Ptolemy.—Eus.

lien de la naissance de l'ermite Pho ni ni fondateur de la musique.

KIAN TOLO. This is the Ghundara of the Sanskrit, the Kundara Gandaridæ of Strabo, and other ancient Greek Geographers. We find it constantly mentioned in the history of Cashmeer, as a neighbouring country at war or at peace with Cashmeer; we have a notice of it in the Ayeen Akbaree, Vol. ii. p. 151, in the days of the first Moslem conquests; Seenuhdeo being the last Hindu king of Cashmeer. In the Ayeen Akbaree it forms the district of Puckely, lying between Cashmeer and Utok; on the north, Suwad and Bajoor. The modern districts of Peishawur constitutes a portion of what formed the Kundhara district. The Ayeen Akbaree says, "Tooman Bekram, commonly called Peeshore, enjoys a delightful climate. Here is a temple called Gorekehtary, a place of religious resort particularly for Jowgies." But in the Geographical tables we have *Pershawur* پرساور commonly called Peeshawur. And so I find in most copies, the word to be *Pershawur* called Begram, with the *r*. We have also the high range called Purushnath, at no great distance. Kundhara is also enumerated long east of Ghuznee, while a former one has been alluded to though not placed, in "Muemund, now a dependent on Kundahar,"—the modern city. A difference of longitude of 26 degrees exists thus between the two places of the same names.

In *POU LOU CHU ROULO*; with the interchange of *f* for *w* we have clearly *Pershawur*.*

At 150 li S. E. or 50 miles, *OUTO KIA HA'N TCHHA*—Utok; ——— something to correspond with the usual discriminative "*Benarus*," commonly added to Utok; may be Gunj or Khan Suræ. That this identification is correct, is proved by the next word, *PHO LO TOU LO*, clearly the ruins placed a few miles S. W. as "*PERTORE* ruins," on our maps; one simple proof superior to an accumulation of several weaker points of evidence.

De là passant au nord les montagnes and les rivières à 600 *li* on vient à

39. *Ou tchang na* (Oudiyana) (Jardin) limite de l'Inde du nord. Capitale Meng Ho li.

افغان اوجانه
اوغانه منكلور

* It is more probably the Chinese transcript of *Purushapûra*, a name common in the Purânas. Akber is said to have built, or improved this town and to have imposed its present name, *Peshawur*, in reference to its position on the frontiers.—Eus.

Au nord-est de la capitale à 250 an 260 *li*, on entre dans une grande montagne, et on vient à la source A pho lo lo, qui est celle du fleuve Sou pho fa sou tou, lequel coule au sud-ouest. Au sud-ouest de la source à 30 *li* sur la rive septentrionale du fleuve, est une empreinte du pied de Bouddha. Au sud de Meng ho li à 400 *li*, mont Yi lo et à 200 *li* grande forêt Ma ha fa na. De là au nord-ouest à 30 an 40 *li*, Ma iu kia lan, monastère des Fèves. De là à l'ouest, à 60 ou 70 *li* monastère fondé par Asoka. Au sud-ouest de Meng ho li, à 60 ou 70 *li* monastère du Roi Chang kiun. A l'ouest à 50 *li* passant le grand, fleuve, monastère d'Asoka, nommé Lou yi ta kia, ou rouge. Au nord-est à 30 *li* monastère de Ko pou to. De là à l'ouest passant le grand fleuve, image d'*A fo lou tchi ti che fa lo Phou sa*. De là au nord-ouest, à 140 an 150 *li* mout Lan pho lou. Au nord-est de Meng Ho li en passant les montagnes et remontant le Sind, faisant 1000 *li* à travers des chaînes de montagnes, des ponts volants de fer, &c. vient au ruisseau Tha li lo, où était autrefois la capitale de l'Oudjana.

مهابن

لعل تکیه

داردو

OUTCHANGNA—Sanskrit, Oudjana.*

This country stands in the Ayee Akbarce as Suwad and Bajoor. I have no trace of it to exhibit, except that our map-makers have placed two towns called Ooch in this district above Bajoor. I am inclined to read the word as Ooghau—the origin and not the corruption of the word Affghau. In some of the best and clearest written copies of the most classical works, the term used is Ooghan. On the other hand, if Outchang, in Oudyanuh its Sanskrit prototype, can stand the test of examination, I believe in it we may find the oft sought origin of the Affghau nation; for the Arabs would no doubt gutturalize the Indian radical Oodyan or Oojan, and hence the rise of Ooghan, Afghan, Putan. Mungloor we know as the capital of this country, which has been visited by no European that I am aware of, hence the details cannot be

* According to Professor Wilson this should be *Ujjāna*.—EDS.

followed. MAHA FANA is a direct transcription of Maha vana, grande-forêt, while I am almost tempted to read LOUYI TA KIA as Lal tukeyuh? THALILO may have relation to Darduh, Durbund, and Dhar on the Indus. It may be borne in mind, that the Dorranee kings had but little influence in these parts. That the remnant of the ancient population, probably Hindus, asserted not to be Moslem in the present day, now exist in the Siyuh Posh Kafirs,—that in the days of Akbar constant invasions of these parts were carried on; that Babur boasts of his forays on the lands of these semi-Hindus; while in the days of Timoor and previously it was considered a work of religious merit to exterminate these Kafirs—then as now, almost unknown.

De là à l'est, passant les montagnes à 500 *li* ou vient à

40. *Po lou lo* entre les montagnes de Neige. بلور

POLOULO—Beloor.—The district of the high range known by this name; placed by the Ayeen Akbaree tables close to Cashmeer.

OUTOKIA—Utok, the river made one mile wide!

Retour à Ou to kia han tehha (voyez No. 38).
Passant au midi le *Sind*, qui est large de 3 or 4 *li*
and coule au sud-ouest, ou vient à

41. *Tan tcha chi lo* (limite de l'Inde du nord) dépendant du Cachemire. Au nord-ouest de la capitale à 70 *li*, étang du dragon. *Yi lo po tan lo*. پانچور

De là, sud-est 30 *li*, monastère bâti par Asoka (aumône de la tête). Pays du roi *Tchen tha lo po la pho* (lumière de la lune). Séjour du maître *King pou keou ma lo loto*. Au sud-est de la ville, stoupa bâti par le fils d'Asoka, Keou lang nou. چندر

TAN TCHA CHI LO.* Puneh—Punjal; one of the celebrated passes into Cashmeer. These various Khonds or tanks can only be identified on the spot, being local myths. “Pays du roi Chundur —.” Something connected with lumière. The history of Cashmeer is interwoven with stories of these wonderful dragons.

De ce pays, au sud-est à 700 *li* à travers les montagnes,

* This is no doubt the Takshasilā of the *Vāyu Purāna*, mentioned in a note to Wilson's valuable translation of the *Vishnu Purāna*, page 386, and identical with the Taxila of the historians of Alexander. It is evidently the same place which Fa Hian names *Tchen cha chi lo*, and could not be far from the site of Manikyala.—Eds.

42. *Seng ho pou lo* (limite de l'Inde du nord) dépendant du Cachemire à l'ouest il s'appuie sur le fleuve Sind. Au sud de la capitale, stoupa fondé par Asoka. Au sud-est à 40 ou 50 *li* un autre fondé par le même.

سنڌپور

Rètour à Tan tcha chi lo. On passe le Sind au nord de ce pays. Au sud-est à 200 *li* grande poste de piene. Stoupa bâti par Asoka (anmône du corps).

پنچور

SENG HO POU LO.—Senghpoor. I have no doubt there are several places of this name.

De là au sud-est, par les montagnes, 500 *li* à

43. *Ou la chi* (limite de l'Inde du nord) ; dépendant de Cachemire. Ne suit pas la loi de Foë. Au sud-ouest de la Capitale, à 4 ou 5 *li* stoupa bâti par Asoka.

اوچہ

OULACHI.—May be Ooch.

De là au sud-est, montagnes, ponts de fer ; après 1000 *li*, on arrive à

44. *Kia chi mi lo* (Cachemire) limite de l'Inde du nord. Fondé 50 ans après le Nirvâna par *Mo tian ti kia* disciple d'Ananda. La capitale s'appuie à l'ouest sur un grand fleuve. Il y a quatre stoupas bâtis par Asoka.

کاشمیر

Asoka, roi de Magadha 100 ans après le Nirbân'a.

Kia ni sse kia roi de Gandhara 400 ans après le Nirvâna.

Sse ma tsiu lo, roi de Tou ho lo 600 ans après le Nirvân'a.

Au sud est de la nouvelle ville, à 10 *li* ancienne ville.

KIA CHE MILO.—Kashmeer, کاشمیر, me che kia. In all instances we find the Chinese author to repudiate final quiescent consonants ; almost every letter is vowelized, as if inherent to the letter : the long quiescent Arabic vowels are generally treated as consonants.

Au sud ouest, passant par les montagnes, 700 *li*, on vient à.

45. *Pan nou tcha* (Pendjab) dépendant du پنجاب
Cachemire.

PAN NOU TCHA.—Punjab, dependent on Cashmeer : the period when this was a fact, might give a clue to the date of this work in its original.

De là au sud-est, 400 *li* à,

46. *Ko lo tche pou lo* (dépendant du Cachemire.) کورکپور

Tous les pays, depuis Lan pho jusqu'à celui-ci, لمغان
sont sauvages, les habitants grossiers, les langues
barbares. Ce n'est pas la véritable limite de l'Inde,
mais une civilisation détournée de ses frontières.

KO LO TCHE POULO.—Goorukpoor ; no doubt there are several places of this name.

LANPHO.—Lumghan, already noticed. The author has followed almost a straight easterly route.

De là au sud-est, passant la rivière à 700 *li*,

47. *Thse kia* (limite de l'Inde du nord.) A شکارپور
l'est la rivière Pi po tche : à l'ouest, le fleuve Sin کھچھبھوج
tou : au sud-ouest de la grande ville à 14 an 15
li ancienne ville de Tche ko lo, où régnait il ya سکر
plusieurs siècles le roi *Ma yi lo kiu lo*. Stoupa مهرکل
du roi Asoka. Au nordest de la nouvelle ville,
autre stoupa.

THSE KIA, شکارپور—Shekarpoor, no doubt a boundary of N. W. India, towards India proper. I find no early mention of this place even in the Ayeen Akbaree. It, as a large district, is bounded by the waters (*Run*) of Boojh. Pi po tche حوب TCHE KO LO, Sukur—
we have mention of Mehr kul in the history of Cashmeer, a “shameless tyrant, but heaven permitted him to make considerable conquests.”

De là à l'est 500 *li* à

48. *Tchi na pou ti* (érigé par les Chinois) : چینوات
limite de l'Inde du nord. Lieu où était le domaine du roi *Kia ni sse kia*. Les pêches et les poires y ont été introduites par un prince Chinois ;
d'où les poires ont reçu le nom de Tchi na ni
(venues de Chine), et les pêches celui de *Tchi na* چینی شہنشاہ
lo tche fe ta lo (fils du roi de la Chine.)

An sudest de la grande ville à 500 *li*, monastère de Tha mo sou fa na (forêt obscure). Là a vèen le docteur *Kia to yan na*, 300 ans après le Nirvân'a. Monastère fondé par Asoka.

TCHI NA POU TI.—Cheenwat, reading the wa—as pa—clearly the Cheenyout of our maps on the Chinab. In TCHI NA LO TCHE FE TA LO, we have the simple Persian words *Cheene shuftaloo*, China peaches, as the interpretation indicates; this was one of the first readings which led me to the present attempt.

De là au nord-est à 140 au 150 *li* à

49. *Tche lan tha lo* (limite de l'Inde du nord :) anciennement brahmanique. جالندر

TCHE LAN THA LO.—Clearly Julundur.

De là au nord-est, franchissant des montagnes escarpées, 700 *li* à

50. *Khiou lou to*, limite de l'Inde du nord; environné de montagnes, et voisin des montagnes de neige. Stoupa bâti par Asoka. کلات

De là au nord, 2000 *li*, au travers des montagnes, on arrive au royaume de Mo lo pho, aussi nommé San pho ho. مرغاب سرخس

KHIU LOU TO.—Kulate Gulzee or Kulate Nuseer. The former I suspect. A boundary of the north-west. and touching the snow ranges.

MO LO PHO.—Morghab; the غ gh read as usual ف SANPHOHO may be an attempt at Surrukhs سرخس.

De Khiou lou to, au sud 700 *li* passant de grandes montagnes et un grand fleuve, on vient à.

51. *Che to thou lou*, limite de l'Inde du nord: borné à l'ouest par un grand fleuve. Au sud-est de la ville à 3 au 4 *li* stoupa bâti par Asoka. خوزدار

CHETHOULO.—Khoozdar.

De là au sud-est, à 800 *li* à

52. *Pho li ye tha lo*, limite de l'Inde du milieu. Le roi est de la race de Feï che.

PHO LI YE THA LO.

De là à l'est, 500 *li* à

53. *Mo thou lo* : (Matoura) Inde Moyenne. مترا
Trois stoupas bâtis par Asoka. Maison de pierre
où *Ou pho kieou to* a prêché.

MO THOU LO.—Muthra.

I have not the knowledge to enable me to follow our author into central India.

108. *Ma yi che fu lo pou lo*. (Inde moy- ماچھی واره
enne) 3000 *li*.

Hérétiques ne croyant pas à la loi de Foê.

MAYECHEFOLOPOULO.—Macheewaruh ; *wa read fa* as usual. The well known place Macheewaluh.

De là retournant à Kiu tehe lo, au nord, traversant un désert, passant le *Shin tou*, on arrive au royaume de.

109. *Sin tou* (Sind) (Inde occidentale), 7000 سند
li de tour. La capitale *Pi tchen pho pou lo*. Le بهيكمپور بهيگانير
roi est de la race *Chou to lo*. Asoka y a bâti چنور
beaucoup de stoupas. *Ou pho kieou to* a parcouru ce royaume.

SINTOU.—Sindab, Scinde ; the capital *PITCHEN PHO POU LO*, perhaps Bheekumpoor, near Bhekaneer, Soobul Ajmeer ; the *mim* taken for ف or غ as before remarked.

King of the race of *CHOU TO LO* ; Chutoor, a celebrated tribe of Rajpoots. *OUGHOU KUOU TO*, overran the whole of this country.

De là à l'est, 900 *li*, passant sur la rive orientale de l'Indus.

110. *Meou lo san pou lo*. (Inde occidentale), ملتان پور
4000 *li* de tour. Beaucoup d'adorateurs des dieux, peu de Bouddhistes.

MEOU LO SAN POU LO.—Moltanpoor.

De là au nord-est à 700 *li*,

111. *Po fu to* (5000 *li* de tour) Quatre stoupas بهاول پور
d'Asoka ; vingt temples d'hérétiques. Lieu où le maître *Tchin na fe tha lo* (très vainqueur) a composé son livre.

PO FA TO.—Bahawilpoor. I am not satisfied with the reading.

De Sin tou, au sud-ouest à 15 au 1600 *li*,

112. *A thian pho tchi lo* (Inde occidentale) 5000 *li*. La capitale s'appelle *Ko tchi che fa lo*. Les murs sont à l'ouest près du fleuve Sin tou, et voisins du bord de la grande mer : Pas de roi, dépendant du Sin tou. Asoka y a bâti six stoupas.

ادینه کجرات

کراچی

A THIAN PHO CHI LO.—Adeenuh, Gujerat. The place indicated is clearly a district on the sea coast. Adeenuh is a large town in the Sircar of Surat, Soobuh Gujerat ; mentioned in the Ayeen Akbaree, with a harbour for ships. The capital KO TCH CHE FA LO.—Kurachee poor!? I should almost doubt this reading, for a capital of Guzerat, but the loose connection between other established and identified places leaves us ample room for even such a jump. Kurrahe is clearly on the coast and on the west of the Indus.

De là à l'ouest à moins de 2000 *li*,

113. *Lang ko lo* (Inde occidentale) plusieurs milliers de *li* en tous sens. La capitale s'appelle *Sou tou li che fa lo*. Ce pays est sur le bord de la grande mer. Il y faut passer pour aller chez les Femmes d'occident. Pas de roi : il dépend de *Pho la sse*. Les caractères sont semblables à ceux des Indiens. La langue est un peu différente. Dans la ville, un temple de Maha Iswara.

کرمان

صندل پور

زنکبار

فارس

LANG KOLO.—This district on the sea, possessing ports for Zungbar, and depending on Persia, must be either Kerman or Mukran. The word reads as Lungoor, which I almost think I have seen in relation with this coast. It may be Punjgoor, which is a large town of Kuch Mukran. We have Rajahs of Sundul mentioned by Ferdoosee in the direction of Kerman. I suspect the Chinese author read of some port of embarkation for Zungebar, he seized with alacrity on the known word zun, for women, and manufactured the translation of western from some fancied form derived of عرف, west, or any similar root.

De là au nord-ouest.

114. *Pho la sse*. (Perse) (non compris dans l'Inde) plusieurs fois dix mille *li* de tour. La

پارس

capitale s'appelle Sou la sa tang na. Beaucoup de temples où les disciples de *Thi na pa* font leurs adorations. Deux ou trois monastères. Tradition relative au pot de Foë. (Conf. *Foé koué ki*, Chap. xxxix.) A l'est du palais du roi, ville de Hou mo. Ce pays, au nord-ouest touche à Fe lin. Au sud-ouest de Fe lin, royaume des Femmes d'occident, dans une île de la mer du sud-ouest.

شیرازستان

قم
فرنگ

PHOLA SSE *فارس*, Persia. The capital SOU LA SA TANG NA—Sherazistan; THI NA PA may have a reference to fire worship. Palace of the kings HOUMO, *Kom*, the ancient town of this name, where the kings of Persia were buried. This country, at the north-west, touching FELIN, may have some general reference to *Ferung* or Europe.

De A thian pho tchi lo, au nord à 700 *li*,

115. *Pi to chi lo*. (Inde occidentale) 3000 *li* de tour. Ce pays est sans roi : il dépend du Sin tou. Au nord de la ville à 15 ou 16 *li*, dans une grande forêt, stoupa de plusieurs centaines de pieds bâti par Asoka. Non loin à l'est, monastère bâti par le grand Arhan Ta kia ta yan na.

بهنگر

PI TO CHI LO.—Bulukur; there are two places of this name, Buhkur at Roree, which may be the place here indicated; or Bukur in the Doabuh, between the Jheelum and Chenab rivers.

De là au nord-est à 300 *li*,

116. *A pan tchia* (Inde occidentale) 2400 ou 2500 *li* de tour. Pas de grand roi : il dépend du Sin tou stoupa bâti par Asoka.

پنجاب
اوچه

A PAN TCHIA *اوج* : Ooch. The *و* read as f or p. Rather a questionable reading.

De là au nord-est à 900 *li*,

117. *Fa la nou*. (Inde occidentale) 4000 *li* de tour. Ce pays dépend de celui de Kia pi che. La langue a peu d'analogie avec celle de l'Inde

خاران باران
بولان
داسان

moyenne. Ou dit que ce pays touche, à l'ouest, à Khi kiang na dans les montagnes.

FALANOU.—Analogy would point to *Baran, Bolan*. Perhaps *Daman*; for there is no saying what may be the reading given to Shukustuh nay Nustalikh writing without points, on the absence of any sense to guide to the proper word. It must be some place dependent on Kabul, and touching KHI KIANG NA, which perhaps is Guznec, Guzneen. Daman will fulfill both these conditions, but the identification is not happy.

De là au nord-ouest on passe de grandes montagnes et de larges courants, on traverse de petites villes, et après 2000 *li* on sort des limites de l'Inde, et on arrive à

118. *Thsao kiu tho*, (7000 *li* de tour). Langue et caractères particuliers. Stoupas bâtis par Asoka. Temple du Dieu *Tsou na*, venu du mont A lou nao, près de Kia pi che.

لهوگرد

THSAO KIU THO.—Already given as Lhogurd.

De là au nord à 500 *li*,

119. *Foé li chi sa tang na* (2000 *li* de l'est à l'ouest 1000 *li* du sud au nord). La capitale s'appelle Hou phi na. Le roi est de race Thou kiouei (turque). Il est attaché aux trois Précieux.

بلوچستان

خاران

FOE LI CHI SA TANG NA.—Baloochistan, the capital HOU PHINA, Kharan. To the north-east, over rivers and mountains, skirting the boundaries of Kabul, would reach the range of GHORESTAN, which is the name for the Koh Baba summit, whence issues the Helmund according to all Moslem Geographical works; now Koh baba is the highest point of the chain.

De là au nord est, passant les montagnes, franchissant les rivières et sortant des limites de Kia pi che, après dix petites villes, on atteint les grandes montagnes de Neige et la chaîne Pho lo si na. C'est le plus grand pic du Djambou dwipa. Pendant 3 jours on descend et on arrive à

120. *An tha lo pho*, (ancien pays de Tou ho lo). 3000 *li* de tour.

Pas de grand roi: il est soumis aux Thou kiouei.
Stoupa bâti par Asoka.

AN THA LOFO.—Indurab, as before. But there is also a most fertile Canton of this name in the country of Ran on the Araxes. Edrisi, Vol. ii, p. 321.

De là au nord-ouest en entrant dans les vallées, en franchissant les chaînes et passant par plusieurs petites villes, à 400 *li*.

121. *Houo si to*, (anciennement pays de Tou ho lo.) 3000 *li* de tour. Pas de grand roi, soumis aux Thou kiouei. غورستان
کرسدان

HOUO SI TO.—Ghoristan of Tokhara. But this may be Kuristan, the districts on the Kur, west of the Caspian.

De là au nord-ouest en passant les montagnes, les vallées et plusieurs villes, on arrive à.

122. *Houo*, (anciennement pays de Tou ho lo), 3000 *li* de tour. Pas de souverain soumis aux Thou kiouei. Beaucoup croient aux trois Précieux. Peu honorent les esprits. A l'est on entre dans les monts Tsoung Ling, les monts sont au centre du Djambou dwipa. Au sud ils tiennent aux grandes montagnes de Neige. An nord, ils vont jusqu'à la mer chaude et aux Mille sources. A l'ouest, jusqu'au royaume de Houo, et à l'est jusqu'à Ou chaï: ils ont plusieurs milliers de *li* en tous sens. غور
خوي

HOUO.—Ghoor or may be Khooce near the Araxes.

TSOUNG LING.—The Blue mountains, extending from the Merchaude, to the Himalaya of snow, from this Ghoor on the west to Ouchai on the east. We have here some repetition of what is formerly given subsequently to the district Chikhini. This latter belongs in my opinion to another portion of the work; at such interchange and con-

fusion we are not to wonder, when we bear in mind that the French Editor had not the entire work before him; but was forced to collect the places named from various different books. I suspect the leaves have become transposed and wrongly placed—for from Ghoor of Budukhshan we find ourselves carried suddenly to the west side of the Caspian, and to this cause we may attribute the repetition just passed of Indurab, Ghoristan for Kurestan, Ghoor for Khooei. Our Chinese author having fallen on these names west of the Caspian, and affiliated them on those he had already described east of the same sea. In truth this is the grand error of all Moslem Geographical works. Making no allowance for two places under the same name, always considering them as identical; and carrying routes to and from the one, which in reality belong to the other; of this I could give many proofs.

Vers l'est, à 100 *li* on vient à

123. <i>Meng kian</i> , (anciennement pays de Tou	موکان
ho lo). Pas de grand roi : il est soumis aux Thou	موغان
kiouëi.	

MENG KIAN.—Moghan near Salian; on the Kur, the celebrated plain where Nadir Shah before the assembled tribes assumed the crown of Persia. Placed by Edrisi as a dependent district on Azerbeydjan. By Sadek Esfuhanee near the Caspian; it is also entered in the tables of the Ayeen Akbaree.

An nord on vient à

124. <i>A li ni</i> (anciennement pays de Tou ho	الوان
lo). Embrasse les deux rives de Fa tsou 300 <i>li</i>	اران
de tour.	

A LI NI.—Arran, on the Nuhr ulras, Araxes. Arran, اران, a tract of country situated between the provinces of Azerbaejan, Shervan and Armeneyuh. To Arran belong the cities Mooghan, موغان, and others. —Sadek Esfuhanee.

Lying on both banks of the Fatsou, or Oxus; this is but a portion of an old and far extended Geographical error, which connected, first the Oxus with the Uturuk or river of the Torks, and then with or without intervention of the Caspian, made the Araxes also a continuation of the same river. The Chinese author may have found in some works the Arran lying on both banks of a river, and from his own idea

given the name. This supposed identity of the Uturuk and the Oxus is the real cause of all the stories of the Oxus having once fallen into the Caspian.

A l'est on vient à

125. *Ko lo hou*, (anciennement pays de Tou کورکان
ho lo) touche au nord, le Fa tsou. چرجان جرقان

KOLO HOU.—Goorgan? The old mistake of the Uturuk for the Oxus—Joorjan of our maps.

A l'est passant la chaîne après plusieurs cantons et cités, à 300 *li*,

126. *Ke li se mo*, (anciennement pays de Tou ho lo). 100 *li* de l'est à l'ouest, 300 du خراسان
nord au sud.

KELISEMO.—Khorasan, the well known district of the *Sun*.

Allant au nord-est on vient à

127. *Po li ho*, (anciennement pays de Tou ho بلغار
lo), 100 *li* de l'est à l'ouest, 300 *li* du sud au
nord.

ПОЛИНО. Reads like Balkh; which lies in a north-east direction from Khorasan, might stand for Bulghar.

KE LI SE MO. Kharisın; in the former part we had Holisemikia as Kharism.

De Ke li se mo passant les montagnes, à l'est à خوارزم
300 *li*, on vient à

128. *Sse mo tha lo*, (anciennement pays de سمندر
Tou ho lo), 3000 *li* de tour. A l'ouest des monts
Tsong Ling, la domination des Thou khionci a
beaucoup altéré les mœurs et déplacé les peuples. Ce pays touche à l'ouest, à celui de Ke li
se mo.

SSE MO THU LO.—Semundus.—Edrisi, Vol. ii. p. 336. “De Babel Abwab, باب الأبواب, Dur bund a Samandar, سمندر, on compte 4 Journées par un pays habité; et de Samandar a Athil, اثیل 7 Journées,” “Samandar, مدينة سمندر, était autrefois une ville importante et très peuplée Fondée par Noucherewan, elle était entourée de Jardins et d'innom-

brable vignobles : mais elle était attaquée par une tribu de Rous قبیلة الروس, que s'en enipara, et sa prospérité évanouit ; can this last sentence and “la domination des Thou Khiooue a beaucoup altéré les mœurs et déplacé les peuples,” be the same ?

We know that the *Kubeelutal-roos* of those days, would have been considered Turks ; hence it is not a very presumptive question to ask, if the archetype of these two translations may not from the similarity of the translations, be almost pronounced identical. The description of Edrisi is itself a quotation. We have thus

Edrisi.

French Translation by Jaubert. Chinese Translation by the author
of Hsuan-Thsang.

French retranslation by Klaproth
and Landresse.

De là vers l'est 200 *li* à

129. *Po tho tsang na* (anciennement pays de Tou ho lo), 2000 *li* de tour. Le roi est fermement attaché à la croyance des trois Précieux.

مازندران

PO THO TSANGNA.—*Mazundurestan* ?

De là au sud-est, à 200 *li* au travers des montagnes,

130. *Yin po kian* (anciennement pays de Tou ho lo), 1000 *li* de tour. La langue est un peu différente de celle de *Po tho tsang na*.

در بالکان

YIN PO KIAN, is not so clear, unless we can establish the *zal*, د connected by its *damun*, with the *r*, and read *ابر* Eu, the *r* dropt, or read *ن*, as we have remarked before of the *r*.

De là au sud-est, franchissant la chaîne par un chemin périlleux, à 300 *li*,

131. *Kiou lang nou* (anciennement pays de Tou ho lo), 2000 *li* de tour. Point de loi. Peu de Bouddhistes. Le peuple est sauvage et laid. Le roi croit aux trois Précieux.

کیلان جیلان

KIOULANG NOU.—*Geelan* ?

De là au nord-est, gravissant les montagnes par une route difficile, à 500 *li*,

132. *Tha mo si thiē ti*, ou *Thian pin*, ou Hou mi (anciennement pays de Tou ho lo), 15 ou 1600 *li* de l'est à l'ouest, 4 ou 5 *li* (*sic*) du sud au nord. Entre deux montagnes, sur le fleuve Fa tsou.

واغستان
دربند

Les habitants ont des yeux verts, différents de ceux de tous les autres pays.

THA MO SI THI EI TO.—Daghestan ; we have already had غ gh transcribed as م m. *Thian pin* Durbund, pin beng bund as we remarked in Ghorbund ; Durbund lies on the west coast of the Caspian. The Arabic name being باب الابواب Babul abwab. Can some story of Green-eyes be traced to this country.

133. *Che khi ni* (2000 *li* de tour). La capitale s'appelle Wen ta to. Ce pays est au nord des grandes montagnes de Neige.

چرکس
چرکز

CHE KHI NI.—Cherkes, or Cherkes, the modern Circassia. The r has been absorbed, and the final ze ʒ read as before, nun ن n.

Julius Von Klaproth visited in 1808, the Tartar tribes lying on the borders of Russia. He found the Lamian religion to prevail among all of them ; the priests considering Tebut as the source of their creed—that intercourse was maintained with the parent country by missions.

He mentions also from an original Mongol work called the "Spring of the Heart," that the earliest traces of this Lamian religion among the Moguls are met with at the time of Zuñgees Khan, who sent for to his capital, the Lama high priest "to establish a system of religion and unite it with the monarchy," that the Moguls term this date the period of "the first respect for religion." The people of this country, called Circassians by nations of Europe, are named Tschierkessi by the Russians ; but denominate themselves Adegi ; the word Cherkeez is considered Tartar or Mongul, from Cher, a *road*, and Kez to cut!!! the people who held this position in the days of Strabo being called Zukoi. The result which I am compelled to adopt by my own readings and identifications is, that the introduction of the Arabic word قلع , Kulu for fort, in Kulu Sumungan : of the word Emam for Huzurut Emam, a place sacred to some Moslem saint, prove the names used in the Chinese original to be those of an age posterior to the Moslem

invasion of Afghanistan; that if my identification of Utok, Shekar-poor and Buhawilpore stand the test of criticism, that the present nomenclature cannot claim for the work of the Chinese author, in its present form, an antiquity of one hundred years. I say in its present form, under the names now given to the world, by the French translators. Nay, some of the transcriptions are such as would almost warrant the supposition, of the presence of European Maps, as in the case of TCHI NA POUTI, for *Chinyout*. The bases of the work are in my opinion clearly Arabic and Persian Geographical publications, many of the words are literal transcripts from the Arabic; and the similarity between the two French translations given under the head of Sumandur, almost warrant the assertion that the Arabic of Edrissi, or perhaps a step higher, his authority, have not been absent. Many a literary position has been established on weaker evidence. Such being facts, we may suppose for the sake of argument two or three modes, in which the present work has been got up.

There may have existed old travels of this Hsuan Thsang either in books or in popular tradition; which some learned Chinese author may have modernized by the introducing the present names of places, drawn from Tibetan sources as regards the confines of that country; or from Persian and Arabic works, as relating to districts more removed from this centre of the Lamian religion; thus finding local habitations and names for various adventures and miracles of the sainted Superiors of his creed.

Or, like the Abbé Barthélemy, some talented scholar of the Chinese empire may have embodied the results of many years of study and reading in the travels of a fancied Hsuan Thsang, as the "*Voyage du Jeune Anacharsis Chinois*," tracing out the travels not of one Lama, "*Asoka*," but of many members of this religion, so as to bring within its scope and reach, nearly all the portions of Asia, in which this religion ever had footing.

Or the whole of it may be a modern compilation of some book-maker, with Geographical information for its end, while the various religious anecdotes have been introduced as relief to a dry discourse. The spoliation of western Asia, the plunder of the celebrated libraries of Bokhara, Sumurkund and Baghdad, by the Mogul armies under Zungees Khan and his sons, must have carried to China numerous valuable

Persian and Arabic works, whence much of this information may have been obtained. These books may have been read by Molás of Kashgar or any other Moslem province of China.

But above all, we must not forget the information which may have been imported to the learned of the celestial empire by the Jesuit Missions of the 16th, 17th and 18th centuries. Nay, much earlier; for, from the travels of Marco Polo, and from the Persian histories of Monka Khan, we know that Europeans had great influence in China, at a much earlier age; we all understand that the Jesuit Missions always considered instruction as one of their most powerful means. The followers of Loyola improved the Chinese Almanacs, and hence it may be inferred were not entirely neglectful of the sister science of Geography. Nor should we forget the connection even now existing with Russia. With these sources of information open we need not be so much astonished at the identifications which are here discovered. I am inclined to give a very recent date to the whole compilation.*

I would remark, that particulars appear more minute round Kabul, as a centre; that the distances and directions are utterly worthless, being the combined results of misreadings, misunderstandings and guess work. Meridians of Latitude and Longitude have been followed in some instances, routes of marches and caravans in others, that the places are less distinctly delineated as more distant from Kabul; that the points of the compass have been strangely perverted, often reversed. The Chinese measure of Li may be taken in gross measurements as $\frac{1}{3}$ of a mile.

The Geographical work of Edrisi was compiled H. 548, A. D. 1154, for Roger king of Naples and Sicily.—By Abou Abdallah, Mohummud-bin Mohummud el Edrisi; from numerous older books, chiefly Arabic.

The Sadek Esfuhane, is a Geographical table of Latitudes and Longitudes translated for the Oriental Translation; Fund but the errors are endless, the Latitudes and Longitudes being copied with no attention to their correctness; in other respects the work is useful. Of the author few particulars are known, except that he lived about A. D. 1635.

The Ayeen Akbarce is the great work of the celebrated Abul Fuzl, one of the Ministers of Akbar, emperor of Hindoostan. The work

* The great geographical compilation entitled *Pian i tian*, is quite a modern work we believe. We are happy to learn by a letter from Col. Sykes, that the whole is about to be translated from the Chinese by a young French savant.—Eds.

was translated by Gladwin in a mode, considering the age and the limited knowledge of Persian which then prevailed, that reflects much credit on the translator. But it is a work which if several manuscripts could be obtained would well repay a modern translation. The original work was finished of the close at the 15th century.

*A couple of hours' Herborization at Aden. By M. P. Edgeworth,
Esq. C. S.*

On my way back to India I touched at Aden in October 1846, and while the steamer was coaling was able to make a short herborization in the little ravine behind the hotel and on the very bare rocky sides of the hill adjoining. As very little seems to be known regarding the flora of this *terrestrial paradise*, I think that the results of my two hours' stroll may prove not uninteresting, as there are some curious forms and new genera and species to be noted among the few flowers I collected.* The soil in which I found them was gravelly or rocky, the rocks all of volcanic origin. Of several species, which I believe I have identified with the description given in De Candolle's Prodrum, I subjoin more detailed characters.

Capparidææ,	6	Boraginææ,	1
Polygalææ,	1	Serophularinææ,	3
Resedæææ,	1	Acanthæææ,	1
Zygophylæææ,	1	Salvadoræææ,	1
Leguminosææ,	6	Plumbaginææ,	1
Ficoideææ,	1	Nyctaginææ,	1
Paronychiæææ,	1	Chenopodiæææ,	1
Cueurbitææææ,	1	Euphorbiææææ,	4
Rubiææææ,	2	Graminæææ,	3
Compositææ,	2	Cyperæææ,	2.
Asclepiadæææ,	1		—
Convolvulææææ,	1	Total, ..	42

Capparidææ.

CLEOME DROSERIFOLIA, De C. No. 23, p. 239, to which description may be added—

* It is probable that most of these plants are to be found in the collection made by M. Botta, but I have only seen the first part of the description of that collection, consisting only of Algæ.

Petala 4, basi squamâ cupuliformi nectariferâ instructa rubiscentia extus glandulosa, 2 majora. Stam. 4; Stigma tubulosum roseum, Sepala subæqualia. Flores axillares solitaires. Siliquæ ellipticæ acutæ (nec oblongæ ut in D. C.) Semina glabra; variat petiolis longioribus, foliis minus hirsutis, petalisque tantum 2 majoribus nectariferis.

CLEOME GRACILIS, nov. sp: herbacea, crecta, rigide ramosa strigoso-hirsuta, foliis alternis, suboppositisve breviter petiolatis late cordato-ovatis, orbiculatisve strigosis, racemis terminalibus aphyllis, floribus gracile pedicellatis, sepalis 4, subæqualibus acutis glandulosis, petalis 4, cruciatis venosis lilacinis. Stam. didynamis siliquis sessilibus filiformibus erectis, seminibus glabris. Habitu floribusque lilacinis cruciatis cardaminem mentiat, ideo *C. scaposæ* affinis?

CLEOME RUTA, Jacquemont—De Caisne p. 19, t. 19.

This I believe to be identical with *C. brachycarpa*, D. C. (*Ornithopoides*, Forsk.) The description given by Forskahl is perfectly similar; except that the old shoots do not become glabrous; I only hesitate to name it so, as I presume that M. DeCaisne had the opportunity of comparing Jacquemont's specimens with original ones of Vahl or Forskahl. The Aden plant is certainly identical with that from the Sutlej, with which I have compared it.

CLEOME MURICATA.—Erecta glabra apice glandulis nigris punctata, foliis longe petiolatis palmatim 5-7-natis petiolis *muricatis* foliolis petiolulatis linearibus utrinque acutis apiculatis glaucis glabris, racemis terminalibus thyrsoideis, sepalis glandulosis, petalis unilateralibus, duobus (inferioribus) duplo majoribus longe unguiculatis 2 ovalibus ungue brevi tubuloso nectarifero. Stam. 6 didynamis, stigmatibus sepali tubuloso extus annulo glandularum purpureo instricto legumine stipitato (stipite pedicello paullo brevior) longo tereti acuminato polyspermo, seminibus globosis *tomentosis*.

This appears to differ from Forskahl's No. 120, *C. angustifolia* in the downy seeds. And the leaves which could scarcely be termed *filiform*. Can it be *C. paradoxa*?

The flowers are very handsome deep, yellow veined with orange as large as and rather resembling *Cassia sophora*.

CADABA MONOPETALA.—Suffruticosa ramosissima ramulis junioribus pilosis demum glabris tentibus, foliis subrotundis basi subcordatis scabris margine et petiolo hispidis, floribus axillaribus solitariis longe

pedunculatis, sepalis inæqualibus glanduloso—pilosus 2 planiusculis, 2 concavis, petalo unico albedo longe unguiculato ungue tubuloso nectarifero limbo ovato. Stam. 5 breviter monadelphis inæqualibus 2 minoribus, 2 majoribus 1 maximo, ovario longe stipitato stigmatate sepili capsulâ stipitatâ setis clavatis hispida.

An *C. glandulosa*, Forsk. ? differt petalo unico nec nullo.

CAPPARIS UNCINATA.—*Nov. spec.*: fruticosa glaberrima, stipulis 2 spinosis uncinatis, foliis petiolatis crassis ovatis (directione *obliquis*) acutis apice *spinoso-uncinatis*, pedunculis solitaris 1-floris folio multo longioribus, sepalis saccatis, petalis 4, albis, 2 inferioribus dolabriformibus intus lanatis 2 superioribus subrotundis glabris, stam. numerosissimis antheris albidis, thecophoro fructifero pedunculo longiore, fructum cylindraceum longum, semina numerosissima.

An *C. ægyptiaca*, D. C. ? at videtur "foliis uncinato-spinosis" diversa. Flores magni speciosi albi.

Resedaceæ.

Resedæ species foliis grassiusculis suffrutescens.

Having no book referring to the *Resedaceæ*, I refrain from inserting any details.

Polygalæ.

POLYGALA ARABICA, *nov. spec.* (Sect. III. *Blepharidium*, D. C. p. 826); omnino pilis sursim adpressis incana, foliis alternis brevissime petiolatis ellipticis obtusis, racemis pauce floris, alis oblique obovatis obtusis pubescentibus, capsulam inæqualiter obcordatam *marginatam* ciliatam, seminibus longe pilosis.

An *P. erioptera* ? at foliis nec glabris nec acutis—valde affinis *P. serpyllifoliæ* differt capsulâ *marginatâ*, pilis etiam seminis longioribus.

Carina cristata rosea. Seminis canniculo basi piloso stipitato, arillus 3-partitus seminis basim paullo superans segmento uno angustiore longiore. In *P. serpyllifolio* pilis seminibus fuscent, in *P. Bothiandæ* semen multo grossius pilis brevioribus tegitur, stipiti omnino arillâ abscondito.

Zygophyllæ.

FAGONIA ARABICA.—D. C.

This answers the description fully, and is quite identical with the species so common near the Sutlej, which I believed to be *F. Myso-rensis*, but the spines are smooth, not hispid as described in that

species. Lieut. Munro, in his catalogue of plants growing near Agra, states *Mysorensis* to be identical with *Arabica*, and he probably had specimens from the peninsula as well as the Sutlej. This plant varies both at Aden and in Hindustan in having either simple or ternate leaves, which vitiates the sectional character given by De Candolle.

LEGUMINOSÆ PAPILIONACEÆ. SPARSIMUM MONOSPERMUM.

Nov. genus. *CATACLINE*.—Calyx ebracteatus subbilabatus $\frac{2}{3}$ segmentis acuminatis inferioribus paulo longioribus. Vexilla dorso carinata emarginata oblonga. Alæ oblongæ auricula ad carinam dorso fissam coalitæ. Stamina ad medium monadelphæ 1-9, novem $\frac{5}{4}$ coalita, parte libera tenui, antheræ ovalæ consimiles, ovarium 1-spermum. Stylus glaber post anthesin tortus. Stigma capitatum pilis deflexis longe barbatis. Legumen stipitatum subinflatum dorso rectum antice gibbosum apice attenuatum 1-spermum, semen ovali-oblongo compressum olivaceum.

CATACLINE SERICEA.—Suffrutex sericeo-incana, foliis 2-4, jugis cum impari prope duplo-majore, foliolis anguste obovatis ellipticisve obtusis mucronulatis utrimque incano, serucies pilis adpressis subtus nervosis, racemis oppositifoliis mucronulatisve elongatis, floribus solitariis geminisve inferioribus folio depauperato bracteatis, calyce sericeo, vexille extus sericea purpureâ, ovario hirsuto, leguminibus in rachin declinatis.

I suspect that this belongs to Boissy's genus *Pognostigma*, quoted in Walters' report, II. p. 856. But not having any means of referring to his work I cannot be sure, meanwhile I have given the above provisional generic character and name on account of its declinate fruit. It is allied to *Tephrosia* in habit, but the stamens and legume are very different.

TAVERNIERA GLAUCA.—Glaberrima foliis unifoliatis camosis glabris glaucis rhomboideo—ovatis suborbiculatis mucronatis, stipulis 2, parvis scariosis cuneatis acutis, racemis 5-10, floris bracteis pedicello brevioribus acutis margine membranaceis, staminibus apice geniculatis alternis brevioribus decimo recto multo brevioribus geniculam vix attingente, legumine 2-articulato setis introrsum arcuatis hispido.

Next to *T. lappacea*, D. C. II. p. 339, differs in smoothness and the setæ of the legume are scarcely hamose; the stamens are more

geniculate than is allowed in the generic character as given by D. C. The pods are concealed by the withered scarious persistent petals.

Vexilla magna concava per anthesin reflexa subcarinata breviter emarginata et calloso—mucronulata. Alæ angustæ falcatæ ellipticæ basi-truncato auriculatæ ungue brevi tenui vexillo plus duplo brevioris. Carina vexillo major obtusa, stylus longus basi tortuoso-geniculatus filiformis, stigmatè punctiformi apicali.

MIMOSEÆ.

Benth. in Hook. Fl. Ind.

ACACIA ERIOLOBA? Spinis rectis geminis, foliis tomentosis bipinatis 3-jugis primæ 8-10-foliolatæ, capitulis globosis axillaribus, staminibus liberis, leguminibus ellipticis extus velutinis di-spinnis subfartis.

There was also another species not in flower, perhaps *A. arabica*, and another which appeared to be *Prosopis spicigeru*, but likewise not in flower.

Ficoideæ.

ORYGIA DECUMBENS, D. C. III. p. 455.

Paronychieæ.

Nov. Genus. CERATONYCHIA.—Calyx 5-phyllus sepalis inæqualibus ellipticis plus minus carinatis carinâ in aristam brevem producta, margine scarioso apicem versus laciniato-ciliato, duobus multo majoribus cetera amplectentibus. Petala 5-lineari—hyalina, stamina 5-submonadelphica, filameutis basi dilatatis, linearibus planis apice attenuatis, antheris 5 albidis ovatis. Stylus longus apice 3-dentatus, dente nudis brevior, stigma, unilaterale. Caryopsis 1-spermis semen basi fixum erectum orthotropum pyriforme. Embryo erecta cotyledonibus planis ovatis, albumine paucò laterali.

Herba erecta dichotomè ramosissima, annua.

C. nidus. Ramis tentibus, pilis brevibus deorsum scabris, foliis cruciatim verticellatis subsessilibus ellipticis utrinque acutis apice mucronatis glabriusculis margine scabrillis, stipulis connatis setosis, floribus ternis sessilibus, involucris subspinoso—hispidis ramosis post anthesin valde auctis, seminis testâ rugoso—striatâ eleganter glandulis brunneis punctata.

This curious looking plant, which looks like a bird's nest with its mass of branched involucres, differs from the section *acanthonychia*, of *Paronychia*, in .2 not 3 of the sepals being exterior and armed. The

shape of the stigma and the stipules seems to differ sufficiently from *Paronychia* to warrant placing it in a new genus; perhaps it should rather be considered as a subgenus.

Cucurbitaceæ.

A species resembling the *Colocynth*, but the specimens were mislaid.

Rubiaceæ.

KOHAUTIA GRANDIFLORA, D. C.

Hedyotis Sp? glanduloso scabra, foliis linearibus acutis margine revolutis, stipulis connatis setaceis ramis tentibus prostratis, floribus 4-meris antheris erectis.

As in every specimen I found the ovary had changed into a bud and in several sprouted into a young shoot, I cannot speak with precision as to its Genus.

Compositæ Semoniaciæ.

VEMONIA CANA—(*Lepidaploa*,) suffruticosa ramosa omnino pilis densissimis deorsim adpressis incana, foliis petiolatis variis obovatis, p spathulatis rhomboideisve integris dentatis obtusis acutisve, paniculâ dichotome fastigiata subscorpoidea demum subcorymbosa, capitulis pedicellatis sessilibusve 10-floris bractea parvula instructis, involucri squamis exterioribus brevibus omnibus dorso histellis margine scariosis acutis (nec acuminatis) in fructu erectis nec revolutis, uninerviis, corollis glabris, pappo duplice setiformi, serie exteriore multoties brevior achenio sub-tereti, costis 5, pilosis, valliculis glanduloso—punctatis.

I observed likewise abundantly a very aromatic shrub, apparently a *Blumea*, but I lost the specimens.

Aselepiadeæ.

Glossonema Boveanum, D. C.

Convolvulaceæ.

One species, but I lost the specimen, it was a trailing plant, not twining.

Boraginæ—Heliotropiæ.

HELIOTROPIMUM PARVIFOLIUM, Nov. spec: (*Sect. Orthostachys*) strigosum pilis albis sursim adpressis foliis breviter petiolatis anguste ovatis ellipticisve obtusis margine revolutis spicis apice scorpoideis, bracteis, bracteis a floribus dissitis eisve oppositis, calycis 5-partitis laciniis obtusis, corolla breviter tubulosa limbo plicato 5-dentato segmentis apice incrassatis margine undulatis, fauce intus annulo piloso

cineto, antheris hastatis acutis apice subglabris tamen cohærentibus, stylo brevi stigmate *umbraculi-formi* apiculato unculis facillime separabilibus subtrigonis extus semi sphaericis adpresse hispidis lateribus planis l *foveolatis*.

Proximum videtur II. bicolori, differt floribus sessilibus nec pedicellatis et ab omni subgenere formâ stigmatis.

Scrophularineæ.

Linaria, probably *L. Hælara*, but I have lost the specimens.

ANTICHARIS ARABICA, Benth. in D. C. p. 347.

My specimens differ only in the leaves being ovate, or lanceolate, not linear-oblong, as there described.

CAMPYLANTHUS JUNCEUS.—Glaber, bracteis ciliatis, fance corollæ tubo inferiori intus pilosis *antheris 1-ocularibus muticis*.

Suffrutex ramosus subaphyllus, folia parva subulata crassinsecula caduca. Racemi longi terminales. Corollæ limbi segmenta 2-superiora paullo minora æstivatione intima; filamenta mucronata cum connectivo sub-apice articulata, antheræ in alabastro etiam 1-oculares loculo aperto. Stylus complanato-dilatatus apice glanduloso, crenulato, stigmate unilateralî. Semina uniformia alâ membranaceâ *omnino* circumdata.

This curious looking shrub differs from the generic character as at present limited, in the form of the anther, but it seems otherwise so fully to correspond in habit with *Campylanthus* as to merit a place in the genus. Although *Anticharis* and *Doradanthera* appear to differ exactly as this plant from *Campylanthus*.

Acanthaceæ.

ACANTHUS IMBRICATUS.—Prostratus, ramis tentibus albis, foliis brevi petiolatis ellipticis, spinuloso-dentatis obtusis aentisve suprascabris subtus incanis, bracteis numerosis *imbricatis* ovatis acuminatis spinosis nervosis exterioribus lepidotis, interioribus pubescentibus velutinis nervis pilosis, calyce piloso apice spinuloso, corolla extus deorsim adpresse puberulâ intus divaricatim pilosa, labio inferiore 3-lobo cæruleo, staminibus inferioribus longioribus supra connectivo longe cornuta, antheris per imparia oppositis dense ciliatis. Capsulam et semina non vidi.

I have named this provisionally, having no means of ascertaining whether it has been already described or not, pending the publication of the family in DeCandolles' *Prodromus*.

Plumbaginæ.

STATICE LANCEOLATA.—Ramis vaginis foliolorum persistentibus dense imbricatis foliis lineari—lanceolatis obtusis acutisve crassis glabris integerrimis in petiolum amplexicaulem longe attenuatis, paniculis axillaribus ramosis, floribus in ramulis ultimis sessilibus secundis, bracteis persistentibus externis ovatis, intimis subrotundis margine lato scarioso.

Named provisionally.

Nyctagineæ.

BOERHAAVIA dichotoma, Vahl? Panicula ramosissima aphylla pedicellis filiformibus, stam : 3, fructibus, 5 costatis, pyriformibus.

Euphorbiaceæ.

EUPHORBIA ARILLATA.—Glaberrima ramis prostratis, teretibus, foliis oppositis inæqualibus integerrimis breviter petiolatis lineari—oblongis obtusis mucronulatis, stipulis 2-setaceis, pedunculis axillaribus bracteatis bifloris, bracteis petiolatis rotundis, involucri limbo 8-fido, segmentis 4 brevioribus ciliatis, 4 unguiculatis explanatis* margine plano glandula oblonga medio compressa concava, fl : ♂ 1—6. Cum pedicellis abortivis linearibus scariosis barbatis intermistis, fl. ♀ 1, fructu nutante glabro, stylis 3-brevibus coccis 3-dorso acutis a basi facile dehiscentibus semine sub-oblongo angulato testa veteriore tenui, demum arilliformi lacra alba, interiore rubra.

This considerably resembles an Indian species, which I believe to be Roxburgh's *E. Chameæsyce*, which has similar seeds, but in those I have examined the outer testa does not separate of itself in the elegant manner it does in my Aden plant. It likewise differs in the leaves being serrated near the apex. I should not however be indisposed to consider them only as varieties of the same form, and a further examination of Arabian specimens would be required to decide the point.

EUPHORBIA SYSTYLA.—Erecta glabra dichotoma, ramosa, foliis petiolatis angusti—ovatis vel lin-oblongis, inferioribus oppositis, superioribus alternis, capitulis axillaribus solitariis subsessilibus, involucri tubulosi segmentis 4-herbaceis obtusis pubescentibus, 4 stipitato glandulosi trapezioideis lateribus crosis, fl. ♂ 4-5, fertilibus et sterilibus pubescentibus, ♀ puberulo declinato, stylis 3 longe coalitis ad apicem tantum liberis, bifidis pilosis fructu erecto stipite cum involuero circumscisso quasi annulato coccis dorso rotundatis puberulis, seminibus exarillatis

conicis compressis undulatis acutis testâ punctulata olivacea. Herba, 1-2-pedalis.

This species differs from all I know in its combined styles, and in the very peculiar form of the seed, which is difficult to describe, somewhat resembling a common wooden chess pawn much compressed.

EUPHORBIA FRUTICOSA.—Frutex ramosa erecta, ramis ramulisque lignosis siccis, angulatis puberulis, foliis subsessilibus obcuneatis retusis emarginatisve integerrimis pubescentibus, capitulis solitariis in apicem ramulorum sessilibus OO-floris ♂ numerosis ♀ unico toro clavato tomentoso.

This differs from all I am acquainted with in the hard woody texture of the branches, not spongy as in the other frutescent species. I did not see any ripe fruit. The branches are compressed somewhat as if pinched into their present shape. Beside these species there was a fleshy leafless thorny frutescent one like *E. antiquorum*, not in flower.

Gramina.

ARISTIDA—(Sub-genus *Stipagrostis*) **PARADISEA**, glabra, nodis glabris, vaginis arcte amplexi—caulibus striatis ore paucè barbato ligula ciliato—pilosa, lamina subulatâ convoluta, panicula strictiuscula, (1-2-pedali,) glumis glabris membranaceis acumiuatis flore plus duplo longioribus (inferiore 8 lin: superiore 6 lin: longo) palea exteriore arcte convoluta, apice integro articulatim aristata, arista basi tortâ, 3 partita, ramis lateralibus brevibus setaceis medio longissimo plumoso basim versus nudiusculo, (3-4-pollicari, 6-9 lin:) palea interiore brevior ovata apice 3-dentata, lodiculis 2 hyalinis lanceolatis acutis, semine cylindraceo, callo pilis albis barbato obconico; stylis brevibus crebre plumosis.

I have named this *paradisea* from its resemblance to a plume of the bird of Paradise, not from its growing at Aden. It approaches *A. ciliata* and *A. lanata*, but differs in its smooth joints from the former, and smooth culms, &c. from the latter, and from both in the proportions of the awn, as given in Trinius and Ruprecht's elaborate exposition of the Stipacæ in the memoirs of the Petersburg academy, 1843.

Saccharum? dissitiflorum, puberulum, ligula ciliato—barbata, panicula patente locustis omnibus *pedicellatis solitariis*, sericeo-pilosis, muticis.

Gramen tenerum 1-2-pedale, culmis tentibus, vaginisque striatis, puberulis, nodis pubescentibus, ligula ciliato—barbata folio supra piloso subtus

puberuli attenuato brevi, panicula erecta patente nodis pilosis ceterum glabris ramis ramosis ramulis pedunculisve brevibus flexuosis apice in receptaculum incrassatis, locustis solitariis bifloris, uno neutro altero ♂ ; in receptaculo stipitatis pilis sericis glumis 3-plo longioribus, involucretis caducis, glumis 2 herbaceis ellipticis obtusis 2-5-nervis dorso longe sericeo pilosis, floris neutri palea unica hyalina apice ciliolata acuta, 2 nervia floris ♂ paleis lucidis acutis, exteriori alterum arete involvente interioris marginibus hyalinis lodiculis minimis, stam 3, antheris fulvis, ovario compresso conico in stylum attenuato styli ramis apice fulvo—barbatis, achenio nigrescente.

This differs from all the true *Sacchara* in habit as well as having solitary not twin locustæ, it has much more the general appearance of some of the smaller species of *Raphis*.

ANDROPOGON ORTHOS (Schult and Kunth. p. 499.)

A. Strictus, Roxb.

My specimens are a little more glaucous than the Indian ones, but I can perceive no other difference.

Cyperacæ.

CYPERUS EFFUSUS.—Kunth, p. 47.

CYPERUS JIMENICUS.—Kunth, p. 24.

*Inscription at Oomgá, and Notes on the same, by Capt. KITTOE,
6th Regt. N. I.*

In the August No. of the Journal of the Asiatic Society I gave an account of the temple of Oomgá and other objects in the vicinity : through the assistance of Heeraund Pundit of the Benares College, and of a clever young brahmun student Ramnath, I am now enabled to lay before my readers a Deva Nagrec transcript of the inscription at that place, together with an abridged translation or summary, embodying the pith of the document, which (though little differing in style from others found in similar localities) is still not without interest ; for if we are to believe Bhyrub, Indra's poet Laureate, a brahmun by name Junardhun (whose verses are pronounced to be of a superior stamp and are certainly very florid), this chief and his predecessors must have been powerful. We have a long list of thirteen generations and the date of the last, Sumvut 1496, A. D. 1439, or 408 years ago, allowing

twelve years as the average of each of twelve reigns, we shall be carried back 144 years, or to the middle of the 13th century, the period when the Rajpoot chiefs of central India made their crusades against the Buddhists of Gaya. We may perhaps with propriety suppose that these Som or Chundra Vansa chiefs of Oomga Nugguri, as the place is termed, may have been on the crusade and usurped the power of the former rulers of the province, the Pal Rajas of Bengal, who I believe were of a different race—yet it is possible that the Oomga chiefs may have been themselves descendents of the Gour family, who were votaries of Kama Deva, for at Kooch near Gaya, is a fine temple, the real dedication of which is not known, built by this very Bhyrub Indra, where an image of Kama is to be seen. In Prinsep's tables we find a Kumara Pala Samvat 1017, recorded in the Sarnath inscription, but this would give about forty years for each reign, which is too much; Kumara is made to be preceded by Bhoompal; the same name forms the first on Abul Fazil's list; our present list is as follows:

- | | |
|-----------------|---------------------|
| 1. Bhomipal, | 8. Mull Deva, |
| 2. Kumar Pal, | 9. Keisi Raj, |
| 3. Luehmun Pal, | 10. Bhur Sing Deva, |
| 4. Chundra Pal, | 11. Bhan Deva, |
| 5. Nain Pal, | 12. Som Eswur, |
| 6. Sundh Pal, | 13. Bhyrub Indra. |
| 7. Abhai Deva, | |

Buchanan, in describing Kooch, appears not to have done more than name Bhyrub Indra as the reputed founder, for I could learn nothing of him in Montgomery Martin's Compilation, perhaps when I shall have carefully examined all the inscriptions I collected at and around Gaya, I may find some further clue to the solution of the problem. The value of such records as these for historical purposes would seem to be greatly lessened through the absurdly florid and metaphorical style of writing. A petty lord may have thrown off allegiance to the sovereign Ruler (if there were such a person) and have gone on a plundering expedition; his cunning courtier draws up his pedigree and dubs him with the style and character of a mighty warrior, and lord of the universe, and perhaps gives him a new name possessed by some one of real renown. This leads to perplexity; for at this remote period who is there to decide which was "*this McNab or the other McNab*;" in illustration of this I

have made my translation sufficiently literal. The Inscription contains twenty-eight verses in all, twenty-two being in praise of Bhyrub Indra and his forefathers, each separately ; five are composed of extracts from the Poorans, and one in praise of himself by the poet Janardhun, a brahman. The inscription opens with the praises and invocation to "Narain," the Supreme Being, after which follows the genealogical list ; the pith of the story runs thus. Close to high hills is Oomga Nugguri, a place held for a countless period by the Sombunsi raja (Chandra Vansa). Of these I commence with Bhoompal, renowned of the Chhatri race, who made offerings to Siva of the heads of his enemies taken in battle ; his son was named Kumara Pala who was like unto his namesake Kumara, son of Parbutti ; his prosperity remained unshaken ; his son was Luchmun Pal, whose rule was such as to remove poverty from the face of the kingdom ; his son again was Chundra Pal, who exceeded his namesake the moon in purity, inasmuch as she has spots and he was spotless ; it was his son Nain Pal, whose beauty exceeded that of Kama Deva, so much so that the nymphs of heaven came and wedded him ; of him was born Sundh Pal, a great conqueror of his enemies ; he was succeeded by his son Abhai Deva, who was the greatest of heroes ; his son was named Mull Deva, whose fame was far spread ; of him was Keisiraj, victorious over all other chiefs, and bountiful as the Kulpa tree ; his son Bhan Deva, was powerful as his namesake the sun ; Sôm Eswur, (a votary of Siva) was his son's name, a conqueror of his enemies, and was father to Bhyrub Indra, bountiful as the Kulpa tree, many and good have been the chiefs of the lunar line, but he was the greatest among them ; he excelled them in good works ; he was bestower of charity like the Kulpa tree ; firm as Himmala's mounts, his speech was like unto that of Brishput, he was as beautiful as Kama Deva, and devout as the sage Bussisht ; he was unsoiled with the vices of the Kali yug, he was learned in the law, renowned in the world, the bright moon of his race. Bhyrub Indra built a temple and set up the idols of Jugnath, Bulbudra and Subudra, in the Sumbut year 1496, on Thursday, the third day, in the light half of the month of Bysakh, in the Ruhencee Nukhuttra." Many were the idols he set up, and temples that he built, wells that he sunk and fine tanks that he excavated ; he set up a fine pillar in the great tank ; such were the works with which he adorned the country.

The verses go on with a prayer that the name and good works of the raja, and his genealogical tree, might endure through all ages. Then follow extracts from the Poorans, treating of the blessings accruing to those who performed good actions.

Whoso, say they, shall build a temple to Vishnoo, in any place, expiates all sins, even the greatest of all, that of killing a bráhmaṇ ; who-so buildeth a temple at a holy place of pilgrimage does even as much again ; he who builds on a hill realizes an hundred times the good, and whoso buildeth on a high peak a thousand. They who build temples to Vishnoo, of brick or stone, ensure not only expiation for themselves and their whole family for as many years as there are bricks or stones, but five thousand generations past and to come, and they will abide in heaven.

I think it will be admitted that the above is sufficiently florid, yet it records the building of the temple, which is no mean edifice, the pillar of which I gave a sketch, and the many small temples that crown every peak on the cluster of hills commanding the place ; the wells, the tanks, all exist ; so far the inscription is interesting, and it is one of few, if not a sole instance, of the name of the place being handed down unchanged to the present period, as well as the objects described. We are thus enabled to find the period of a particular style of building, which of itself is very useful in forming an estimate of the progress of Hindu architecture. We fix a date at which the worship of Jugnáth, Bulbudrá and Subudrá existed in Behár, at which also various other deities of the Hindu pantheon, were there worshipped or acknowledged ; and I should here observe a compilation containing all the inscriptions yet brought to light, and to which all that may be found should be added, would be of great value to the archæologist and historian, by enabling him at once to arrive at valuable conclusions ; and it must have been observed by those who have been at all engaged in such studies, that one inscription aids in the decyphering of another and in forming a connecting link in the chain of historical facts. In illustration of this I am tempted to offer an instance which though involved in doubt through the nearly illegible state of the inscription, still leaves a probability.

In an inscription found on a stone in the hills of Sirgoojoh, by Col.

Ouseley,* which I have before me, I find the name of a Raja Luehmun Deva, who, it would appear, fell in battle with some hill chief he had gone to attack. The lines which are so much worn, appear to read—“Son of Koomar Raja.” The date of this inscription is 1297, or 199 years earlier, which allowing an average of 22 years to each reign for the nine chiefs intervening, renders it not improbable that the two persons are one and the same, for the titles Pala and Deva, are of the same value; but these are mere suppositions which I offer as hints to other labourers in the same field, with which I must take leave of the present subject.

Inscription.

ॐ नमोनारायणाय ॥ तस्मै नमोस्तु हरये कमलाकटाक्षपीयूषसिक्त
वपुषे परुषेतराक्षाम् ॥ यश्चात्यिताञ्जलनिधेरवलोक्य लक्ष्मीं लक्ष्मीचकार
नसुरा न सुरान्विमुग्धः ॥ १ ॥ ऊमङ्गा नगरी गरीयसिगिरौगोर्वाण-
वन्दारकैः प्रासादेषु निवेशितैरतितरां धर्म्यान्धद्विधुरम् ॥ तत्तत्सोम-
कुलोद्भवार्जिततमैः पुण्यैरमण्यैर्गुणैः प्रत्यष्टात्प्रतिवासरं प्रतिदिशं
पूर्णाद्भुतैर्भूरिभिः ॥ २ ॥ तस्यासस्याविराजन्नयवतिरजनीनाथवंशेऽव-
तंसोराजन्यानामरीणां नयविनयगुणैर्दुर्दमोभूमिपालः ॥ चञ्चद्दोर्दण्ड-
लीलावलयितविनमच्चण्डकोदण्डकाण्डैरानर्चायं रिपूणां रणशिरसि
शिवां खण्डितैर्यज्ञिशरोभिः ॥ ३ ॥ कुमारपालः क्षितिपस्ततोऽभूत्कुमार-
तुल्यः प्रथितैकशक्तिः ॥ अवाप्ययं चारुगुणैररीणामुवास लोलापि चिरं
नृपश्रीः ॥ ४ ॥ जातस्ततो जगति लक्ष्मणपालनामा कामं कुमारकमनीय-
तनुर्महौजाः ॥ क्षोणीं चकार चिरमुद्रितचित्रचित्रां यश्चार्थिस्वार्थरहितां
महितां नृवीर्यैः ॥ ५ ॥ कलङ्गेन विना चन्द्रश्चन्द्रपालस्ततोऽभवत् ॥ यस्योद-
येऽरिवनिता चक्रवाकोव सीदति ॥ ६ ॥ तस्मादभून्नयनपाल इति प्रसिद्धः
सिद्धाङ्गनाख्यमुपेत्य पतिं चकार ॥ यं कान्तिकीर्त्तिपरिनिर्जितकाम-
देवं देवान्विहाय विरहार्त्तिभयप्रणुन्ना ॥ ७ ॥ तादायनिःसमभवद्भुविस-
ण्णपालः खण्डत्वमापुररयोभुवितेजसोऽस्य ॥ यश्चाजिसीमनि विभाव-
सुवासवादीं स्तत्तत्प्रभावनिचयैस्सदृशी चकार ॥ ८ ॥ अभयदेव इति
प्रथितैजसां प्रथम एव बभूव तदात्मजः ॥ समभिशासति यत्र नृपेभ्यं

* I avail myself of this opportunity of acknowledging Mr. Robert Neave's disclaimer which appeared in the *Calcutta Star*, of having taken any part in the defacing the Cufic inscriptions in the Temple of Oomga; it appears that the act was that of the Raja of Deo, at the suggestion of other parties.—M. K.

रिपुकुले वसतिस्म सतोऽभयम् ॥ ९ ॥ अभवदमलकोर्त्तिर्मल्लदेवोऽस्य
 सूनुः क्षितिपतिरतिशक्तिव्रीडितानेकवीरः ॥ जगतिविजययात्राभ्य-
 र्जिता यस्य भूयोगुणगरिमनिगीर्णा कर्णकोर्त्तिः प्रकीर्णा ॥ १० ॥ तादस्ततो
 नृपवरः किलकोशिराजो जज्ञे विजित्य विजयो सकलान् क्षितिशान् ॥
 पञ्चामरद्रुममुदारतरं विधाय धातान्य दाढरचनाविमुरवोबभूव ॥
 ११ ॥ तस्मादजायत नृपोवरसिंहदेवः सेवावनमधरणीपतिमौलिरत्नैः ॥
 भास्वद्विरर्चितपदस्य गुणातिरेकैरेकैव यस्य भुवि राजति कीर्तिवल्ली ॥
 १२ ॥ भानुदेवस्ततोजातः कराक्रान्तमहीतलः ॥ भानुमानिव विध्वस्त
 तमस्तोमः शुचिक्रियः ॥ १३ ॥ तस्माद्भूवभवादत्तमनामनीषी सोमे-
 श्वरः क्षितिपतिः प्रथितः पृथिव्याम् ॥ यद्वीरवैरिवनिता विभवादधीरा
 दोस्तेजसः प्रतिदिशं सकलावभूवुः ॥ १४ ॥ जित्वाजन्येसगर्वत्रजमकृत-
 धरां विप्रसाज्जामदग्न्यस्तामेतामस्य कीर्त्तिं ऋसयितुमखिलामानिनीषुः
 प्रतिष्ठाम् ॥ त्रैलोक्याधारमेकं प्रथितपृथुयशाः पार्थिवान् प्रीणयित्वा
 ब्रह्माण्डं भूरिखण्डं थदितवसुमतोनायसोमेश्वरोयः ॥ १५ ॥ तस्यात्मजो
 जगति जङ्गमपारिजातः श्रीभैरवेन्द्र नृपतिर्विजितारिवर्गः ॥ यस्य
 प्रतापतपनांशुभिराशुशोषमायान्ति वुद्धिसरितः प्रसभं रिपूणाम् ॥
 १६ ॥ सोमान्वये महतिभूरिगुणावदाताः क्षोणीभुजः कतिकतीह-
 नवावभूवुः ॥ आचारचारुचरितैस्तुकुलं सुधांशोः श्रीभैरवेन्द्रनृपति-
 र्विमलीकरोति ॥ १७ ॥ औदार्येण सुरद्रुमः स्थिरतया हेमाचलोवारिधि-
 र्गाम्भीर्येण च स्रुतेन वचसा वाचस्पतिर्मन्त्रयः ॥ सौन्दर्येण मतो वृधैः
 शुचितया ज्येष्ठा वशिष्ठादपि प्रायोयश्शुभकोर्त्तनो विजयते श्रीभैर-
 वेन्द्रो नृपः ॥ १८ ॥ वज्रवितरणशीलः क्षातलेष्वेकवीरः कलिदुरित
 निहन्ता नीतिशास्त्राधिगन्ता ॥ मदनमधुरमूर्त्तिर्लीकविख्यातकीर्त्तिः
 खकुलजलधिचन्द्रो राजते भैरवेन्द्रः ॥ १९ ॥ जगन्नाथः सुभद्राच वल-
 रामः सुरत्रयम् ॥ भैरवेन्द्रोमहीपालः प्रतिष्ठापितवानिति ॥ २० ॥
 जातेतर्क ६ नवा ६ मृधी ४ न्दुगुणिते सम्बत्सरेवैक्रमे वैशाखेगुरुंवासरे
 सिततरे पक्षौटतीय तिथौ ॥ रोहिण्यां पुरुषोत्तमं हलभृतं भद्रां सुभद्रा
 न्तथा प्रत्यष्टापयदेकदैकविधिना श्रीभैरवेन्द्रो नृपः ॥ २१ ॥ गीर्वाण
 रुन्दनवगेहतङ्गागूपकूपैर्धरासुललितासमकारि येन ॥ वंशावलीवि-
 रचनं कृतमेतदास्त्रामास्त्रां सभैरवन्ृपोपिसमाः सहस्रम् ॥ २२ ॥ कृत्वा-
 पि पातकं धारं ब्रह्महत्याधिकं नरः ॥ कारयित्वा हरेर्धामधूतपापोदिवं

व्रजेत् ॥ २३ ॥ तीर्थेचायतनेपुण्येसिद्धक्षेत्रे तथाश्रमे ॥ कर्तुरायतनं
विष्णोर्यथोक्ताक्षिगुणं फलम् ॥ २४ ॥ फलं शतगुणं शैले यथोक्तात्यरि-
कीर्तितम् ॥ सहस्रगुणितं शृङ्गे कर्तुर्देवालयस्यच ॥ २५ ॥ इष्टका नि-
चितं तिष्ठेद्यावदायतनं हरेः । कर्त्ताच सकुलस्तावद्विष्णुलोके महीयते ॥
२६ ॥ समतीतं भविष्यच्च कुलानामयुतं नरः ॥ विष्णुलोकं नयत्याशु कार-
यित्वाहरेर्गृहम् ॥ २७ ॥ अङ्कतोपिविक्रमाब्दाः ॥ १४६६ ॥ वैशाखसुदि
तृतीयागुरो । भैरवेन्द्रप्रसादाप्तमहिम्नागमवेदिना ॥ जनार्दनेन कृति-
नाप्रतिष्ठाकारिताहरेः ॥ २८ ॥

*1.—Salutation be to that Hari, whose body is imbued with the ambrosia of Kamalá's glance, and who, bewildered at the sight of the ocean-sprung Lakshmi with her love-beaming eyes, looks not (even) at Devatás and Ashuras.

2.—The city of Uṃangá flourished on the top of a high mountain. Its houses were crowded with (the images of) mighty (1) gods; and it was ever adorned with the unprecedented virtues of the Soma dynasty.

3.—Here lived the wise king Durdama, of the moral race of the moon. He was a jewel among his rivals. Foremost in the field, he gratified jackals with the heads of his enemies, severed by the arrows of his strong and well-bent (2) bow.

4.—After him came Kumárapála, who was as powerful as Kártika. The unstable royalty of his rivals found in his merits a permanent habitation.

5.—After him, like another Kártika, came the mighty Lakshmanapála. He made the earth bear the stamp of his power, and freed it from indigence.

6.—Next, like a spotless moon, came Chandrapála, whose appearance caused the wives of his enemies to grieve like Chakravákies. (3)

7.—He was succeeded by Nayanapála, who surpassed Kámadeva in beauty. To avoid mourning for an absent lover, a demi-goddess, forsaking divine beings took him for a husband.

8.—* * * Sandhapála was born. He rendered his strength equal to that of Indra and the sun, and his majesty destroyed his enemies.

* We have substituted the present English version of the inscription, made by our talented young friend Babú Rajendralál Mitra, for that in Hindi, furnished by Capt. Laltoe — EDS.

(1) *lit.* "able to support heavy weights."

(2) *lit.* "bent like an armlet."

(3) Bráhmīny ducks.

9.—His first born, Abhayadeva succeeded him. Wherever he reigned, he made fear take refuge in the family of his enemy, and confidence in that of the good.

10.—Of stainless deed was his son, king Malladeva. His excessive vigour shamed many a hero, and his renown surpassed the fame of Karna earned by many a victorious expedition.

11.—After him, king Kásirāja, having conquered all the kings of the earth, became invincible. Brahma created in him a *culpataru*, (4) and never attempted the like again.

12.—He was succeeded by his son Barasinha Deva. His feet glowed with the light of the crowned heads that were bent before them in submission, and his deeds were unrivalled.

13.—Next, Bhanudeva was born. He held the earth in his hands, and dispelled darkness like the sun.

14.—Next flourished the wise king Shomeshwara. His heart was given to Shiva, and the might of his arms bereaved the wives of his enemies of rest.

15.—With a view to establish his own reputation and eclipse that of Jamadagni, who destroying even unborn Kshetriyas, gave away the earth to bráhmanas, Shomeshwara the supporter of the world, satisfied the kings of the earth and (yet) gave away whole countries to bráhmanas.

16.—His son, king Bhairavendra was a conqueror of his enemies, and a *parijáta* (4) endowed with motion. The rays of his solar majesty dried up the understanding of his foes like water.

17.—Though many a king of untainted merit has appeared in the Soma dynasty, it is king Bhairavendra who has exalted it by his precepts and example.

18.—In charity he is deemed a *culpataru*, (4) in moral firmness the mountain Himálaya, in profoundness of thought the ocean; in veracity like Váchaspati; (5) like Kámadeva in beauty, and superior to Vasishta in piety—so reigns the renowned king Bhairavendra.

19.—The most charitable—the only hero on the face of the earth—the destroyer of the vices of the Kali yuga—the profound moralist—the Kámadeva-like beautiful—the illustrious—the jewel of his race—Bhairavendra reigns supreme.

(4) A fabulous tree; one granting every thing desired.

(5) A divine sage.

20.—The king Bhairavendra established the images of three gods, Jagannátha, Balaráma and Subhadrá.

21.—On Wednesday the third day of the dark lutation in the month of Vaisákha, in the year of Vicramáditya 1496, he established here, by one ritual, the images of Jagannátha, Balaráma and Subhadrá.

22.—He beautified the face of the earth by establishing images of gods, raising new buildings, and sinking tanks and wells.—May this genealogy last long ! and long live (6) the good king Bhairavendra !

23.—Whosoever buildeth a temple to Vishnu, expatiates all sins, even the greatest of all, that of killing bráhmanas ; and is translated to heaven.

24.—But whosoever buildeth a temple to Vishnu at a holy place, a place of pilgrimage, a sanetified spot, or an hermitage, acquires three times as much fruition.

25.—Building a temple to Vishnu on a hill secures a hundred times as much good, and on a high peak, a thousand.

26.—As long as a brick built temple of Vishnu lasts so long do the builder thereof and his family live in the heaven of Vishnu.

27.—Whosoever buildeth a temple to Hari translates five thousand of his generations past and to come to the heaven of Vishnu.

28.—On Wednesday, the third day of the dark lutation of Vaishákha, in the year of Vicramáditya 1496, Janárdana, who owed his greatness to Bhairavendra and was acquainted with the Vedas, officiated in the establishment of Hari.

Prashnotaramálá, or Catechetical Dialogue of Sook.—Translated by
J. CHRISTIAN, Esq., of Monghyr.

The reason for my translating this Catechism is, its preservation. There is nothing uncommon in it which would entitle it to regard. It contains (as almost all the writings of the Hindoos do) a mixture of mystic theology, and practical morality. It appears to be a work of modern date. Although ascribed to Sook, who was the son of the famous Byás, it is not sectarial, as reverence and worship in it is enjoined to the three hypostasis of the Hindoo trinity. The style of this little tract is uncommonly laconic. The date when it was composed is not known. It was given to me by Luehmináth, (a famous

(6) *I. it.* " a thousand years."

Gosain of Tirthoot,) to whom it was inscribed by the transcriber in 1762, year of Sák corresponding to 1840, A. D.

Salutation to Ganes.

1. Mercifully say O benign Gooroo ! (1) where can I, who am sinking in the midst of the shoreless sea of the world, find a refuge ! In the ample vessel of the lotus-feet of Biswes.

2. Who are the fettered ! Those who are addicted to the enjoyments of the objects (2) of sense.

Who are the free ! Those who discard the objects of sense.

What is the Terrific Hell ! One's own body.

Which is the way to heaven ? To conquer all desires.

3. Who has relinquished the World ! He who has acquired a knowledge of his ownself according to the Veds, and this knowledge also confers beatification. (3)

Which is the door of hell ! Woman.

Which is the way to heaven ? Refrainment from the infliction of all kinds of injuries. (4)

4. Who sleeps in peace ? He who is addicted to devout meditation.

Who is awake ? He who discerns truth from falsehood.

Who are the enemies of man ! His own unsubdued desires, and these when subdued become his friends.

5. Who is poor ? He who is of vast desires.

(1) *Gooroo*. The Hindus have various sorts of Gooroos or teachers, such as the *Achárj* आचार्य Gooroo, or he who instructs in the rites and ceremonies of religion, and also teaches the *गायत्री*, Muntra. Parents are also called Gooroos. These two sorts are the *Mahá* or chief Gooroos. Next to these is the *Tántrie* Gooroo, तान्त्रिकगुरु, or he who instructs his pupil into the esotery of the Tantras.

(2) Objects of sense, विषय, are all those that are perceivable by the five senses.

(3) Beatification मोक्ष, or liberation of the soul from the body, and its exemption from further transmigration and consequent absorption into the essence of पुरुषोत्तम, or the great Being.

(4) Injuries are of three kinds, मानस, mental, वाचिक, verbal, and कायिक, personal.

Who is rich ? The contented.

Who living, is dead ? He who is without energy.

What is like death to a man ? Dependance on the vile.

6. What is Sin ?* Selfish pride.

What leads to folly ? The blandishments of the lotus-eyed fair.

Who is blind from his very birth ? (The sensualist.) He who is wounded by the God of love.

Who living, is dead ? The defamed.

7. Who is a Gooroo ? He who teaches what is good.

Who is a scholar ? He who is obedient to his Gooroo.

What is long-standing disease ? Friendship of the vicious.

And what is its antidote ? Friendship of the virtuous.

8. What is the most precious Jewel ? A virtuous disposition.

What is true pilgrimage ? The cleansing of one's heart.

What objects should be relinquished ? Gold and Woman.

What are to be continually cherished ? The word of the Gooroo, and of the Veds.

9. Which is the way to acquire a correct knowledge of Brahm ? The thorough knowledge of the Vedanta, according to the instructions of the Gooroo.

Who is a Devotee ? He who has relinquished all desires.

Who is void of desires ? He who is devoted to the acquirement of the knowledge of Sivá.

10. What is disease ? Anxiety.

Who is a fool ? He who is destitute of discernment.

What is desirable work ? Devotion to Sivá and Vishnóo.

What is living ? Being free from defamation.

11. What is true science ? That which leads to the knowledge of Brahm.

What is wisdom ? That which teaches to discriminate between good and evil.

Which is the noblest acquisition ? The knowledge of one's self.

Who has conquered the world ? He who has gained a conquest over his ownself.

12. Who is bravest of the brave ? He who does not feel Cupid's shafts.

Who is truly learned ? He who is not entangled by woman's wiles.

* In some copies, "What is the cause of sin ?"—Eds.

13. Which is the most violent poison? The enjoyments of the objects of sense.

Who is perpetually unhappy? He who is under the influence of the objects of sense.

Who is blessed? The beneficent.

Who is venerable? He who possesses the knowledge of Vibhoo (the all-pervading being).

14. What does a learned man refrain from? From vicious company, from sin, and from covetousness. And what does he continually engage in? In religious studies.

Who is the origin of the world? Woman. (5)

15. Who is most cunning? Woman; whom even the fiends cannot deceive.

What are fetters to a man? Woman.

What is true penance? Making one's self independent.

16. What is undiscoverable? Woman's intentions and acts.

What is most reluctantly borne by all? Vile dependance.

Who is a brute? The ignorant.

17. With whom should not one dwell? With the ignorant—sinner, mean, and vile.

What are the requisites to one who is desirous of salvation? Society of the virtuous, and devotion to Rama.

18. What degrades one? The asking of alms.

What raises one? Independence.

Who is truly born? He who will not be born again.

And who is still born? He who is to be born again.

19. Who is dumb? He who does not seasonably speak to the purpose.

Who is deaf? He who does not listen to the truth.

Who is unworthy of confidence? Woman.

(5) The allusion of this is not clear. I should suppose it refers to the subject discussed in the *Brahmavai-varta Purán*, when it is stated that the plastic or creative power or energy being united to the passive cause, or *मूलप्रकृति*, (personified as a female, or *शक्ति*,) brought forth the world.

20. What is truth ? (6) The only true blissful being without duality. What is nobleness ? A virtuous action.

What having performed, one cannot repent of ? The worship of Siva and Krishna.

21. What are man's chief enemies ? Lust, anger, falsehood, covetousness and ignorance.

What is unsatiable ? Man's desires.

What is the principal cause of man's troubles ? Pride of self.

22. What is a learned man's ornament ? Virtue and love to all creatures.

What having relinquished, one enjoys peace ? Woman.

What is true charity ? That gift by which the recipient becomes fearless of others.

23. Who is subject to ruination ? He who entertains vast desires.

Who enjoys perfect tranquillity ? (7) The emancipated.

By what is one mostly distressed ? By his own ignorance.

Who are to be venerated ? Gooroos and holy men.

24. What should a man, at the point of death, diligently perform ? Meditate with all his mind and strength on the lotus-feet of Moorári.

25. Who are thieves ? One's own irregular desires.

Who are worthy to be talked to ? Those who are proficient in the rules of society.

Who is one's mother ? Liberal knowledge that confers blessings.

What, by imparting, increases ? Learning.

26. Where is fear to be apprehended from ? From the censures of men and from the wilderness of the world.

Who is a friend ? He who helps in time of need.

Who are one's parents ? Those who cherish and maintain him.

27. What cannot the learned acquire, being taught ? The desirable knowledge of what confers true tranquillity and happiness.

In what does all the knowledge of the world consist ? In knowing that all creatures are formed in the image of Brahm.

(6) Truth signifies the essence or the indivisible part of an entity, so Siva, whose essence is comprehended in *nonduality*, is Truth.

(7) Tranquillity, or peace of mind ; not being subject to fear or extraneous distraction.

28. Who is a great brute? He who having fully learnt the Shás-tras, does not lead a virtuous life.

What is that poison which seems like nectar? Woman.

Who in the shape of friends, are enemies? One's offsprings.

29. What are as fleeting as the lightning? Wealth, youth and life.

What is desirable wealth? That which is bestowed on deserving objects.

What should one, even at the risk of life, refrain from committing? A foul act. And what *should* he do? Worship Siva.

30. What objects are difficult of acquisition? A true Gooroo; society of the good; the knowledge of Brahm, relinquishment of all worldly things, and the knowledge of Siva.

What is difficult to all men to conquer? Love.

31. What should one do? Love Moorári.

What should not one make his abiding place? The world, which is like the sea.

On what should one meditate night and day? On the vanities of the world and on the excellence of Siva.

32. By rehearsing or hearing these questions and answers, which is like a string of gems, joy will be diffused into the hearts of the wise as 'tis done by the hearing or rehearsing the delightful history of Krishna and Siva.

स्वस्ति श्रीपरमात्मा श्रीलक्ष्मीनाथप्रीतिरस्तु ॥

शुभं भवतु ॥

श्रीगणेशाय नमः ॥ अपारसंसारसमुद्रमध्ये संमज्जतो मे शरणं किमस्ति । गुरो दयालो कृपया वदैतद्विशेषपादांबुजदीर्घनौका ॥ १ ॥ वज्रोनुकोयोविषयानुरागी कावा विमुक्तिर्विषये विरक्तिः । कोवास्ति घोरोनरकः स्वदेहस्तृष्णाद्वयः स्वर्गपदं किमस्ति ॥ २ ॥ संसारहृत्कः श्रुतिजात्मबोधः कोमाद्वहेतुः कथितः स एव । द्वारं किमेकं नरकस्य नारी स्वर्गं पदं किं जगतामहिंसा ॥ ३ ॥ शंते सुखं कस्तु समाधिनिष्ठो-जागर्त्ति कोवा सदसद्विवेकी । के शत्रवः सन्त्यजितेन्द्रियाणि तान्येव मि-त्राणि जितानि देहे ॥ ४ ॥ कोवा दरिद्रोऽतिविशालदृष्ट्याः श्रीमांश्च को

यस्य मनश्च तुल्यम् । जीवन्मृतः कस्तु निरुद्यमोयः कावा मृतिर्हीनजने
दुराशा ॥ ५ ॥ पापोस्ति कोयोममताभिमानः कोमोहहेतुः परमावु-
जाक्षी । कोजन्मनान्धोमदनातुरोयो मृत्युश्च कोवाऽप्यशः स्वकीयं ॥ ६ ॥
कोवा गुरुर्योहिं हितोपदेष्टा शिष्यश्च कोयोगुरुभक्तिपूर्णः । कोदीर्घरो-
गोऽसतएवसंगः किमौघधं साधुसमागमोहि ॥ ७ ॥ किं भूषणाभूषण-
मस्तिशीलं तोर्यं परं किं स्वमनोविशुद्धं । किमस्ति हेयं कनकं च कान्ता
सेव्यं सदा किं गुरुवेदवाक्यं ॥ ८ ॥ के हेतवो ब्रह्मगतौ सुसन्ति सत्संग-
वेदांतविचारविद्याः । के संतिसन्तोखिलवीतरागाः कोवा निरोहः
शिवतत्त्वनिष्ठः ॥ ९ ॥ कोवा ज्वरः प्राणभृतांहि चिन्ता मूर्खस्तु कोयस्तु
विवेकहीनः । कार्याप्रिया का शिवविष्णुभक्तिः किंजीवनं दोषविवर्जितं
यत् ॥ १० ॥ विद्याहि का ब्रह्ममतिप्रदा या बोधोहि कोयस्तु विवेकहेतुः ।
कोवाप्त आत्मावगमोहि योवै सर्वं जितं केन मनोहि येन ॥ ११ ॥
शूरान्महाशूरतमोहि कोवा मनोजबाणैर्व्यथितोनयस्तु । प्राज्ञातिधी-
रश्च समस्ति कोवा प्राप्नो न मोहं ललनाकटाक्षैः ॥ १२ ॥ विषाद्विषं
किं विषयाः समस्ता दुःखी सदा को विषयानुरागी । धन्योस्ति कोयस्तु
परोपकारी कः पूजनीयो विभुतत्त्वदर्शी ॥ १३ ॥ सर्वास्ववस्थास्वपि किं
न कार्यमसत्सभालोकनपापलोभं । कार्यं सदा किं पठनं स्वधर्मं संसार-
मूलं हि किमस्ति दारा ॥ १४ ॥ दक्षान्महादक्षतमोहि कोवा नार्थ्या
पिशाचा नहि वंचितोयः । का शृङ्खलाप्राणभृतांहि नारी दिव्यं व्रतं
किंच निरस्तदैर्न्यं ॥ १५ ॥ ज्ञातुं न सक्यं हि किमस्ति सर्वैर्योधिन्म-
नोयच्चरितं तदीयं । का दुस्त्र्यजा सर्वजनैर्दुराशा विद्याविहीनः पशु-
रस्ति कोवा ॥ १६ ॥ वासोनसंगः सहकैर्विधेयोमूर्खश्च पापैश्च खलैश्च
नीचैः । मुमुक्षुणा किं त्वरितं विधेयं सत्संगतीरामपदस्मृतिश्च ॥ १७ ॥
सदा लघुत्वं च किमर्थितैव गुरुत्वमस्यैव विपर्ययोस्ति । जातोस्ति को-
यस्य पुनर्न जन्म मृतस्तु कोयस्तु पुनर्हि जातः ॥ १८ ॥ मूकश्च कोवा
वधिरश्च कोवा वक्तुं नयुक्तं समये समर्थः । तथ्यं सपथ्यं न शृणोति
वाक्यं विश्वासपात्रं न किमस्ति नारी ॥ १९ ॥ तत्त्वं किमेकं शिवम-
द्वितीयं किमुत्तमं सच्चरितं यदस्ति । किं कर्म कृत्वा नहि शोचनीयं
कामादिकं शारिसमर्चनार्थं ॥ २० ॥ शत्रोर्महाशत्रुतरोस्ति कोवा कामः
सकोपावृत्तलोभमोहः । न पूर्यते किं विषयैर्मनो यत्किं दुःखमूलं मम-
ताभिमानः ॥ २१ ॥ किं मण्डनं साक्षरतामुखस्य धर्मश्च गोभूतहितं

यदेव । त्यक्त्वा सुखं किं स्त्रियमेव सम्यक् दानं परं किं ह्यभयं जनेषु ॥
 २२ ॥ कस्यास्ति नाशेमनसोवितत्या क्वसर्वथा नास्ति भयं विमुक्तौ ।
 शल्यं परं किं निजमूर्खतैव के के ह्युपास्या गुरवश्च संतः ॥ २३ ॥ उप-
 स्थिते प्राणहरे कृतांते किमाशुकार्यं सुधिया प्रयत्नात् । वाक्कायचित्तैः
 सुखदं यमघ्न मुरारिपादांबुजमेव चिंत्यं ॥ २४ ॥ के दस्यवः सन्ति
 कुवासनाख्याः संबोध्यते कः सदसि प्रविष्टः । मातेव कायासुखदा सुवि-
 द्या किमेधते दानवशात्सुविद्या ॥ २५ ॥ कुतोहि भीतिः सततं विधेया
 लोकापवादाद्भवकाननाच्च । कोवास्ति बंधुः पितरौच कौवा विपत्सहायः
 परिपालकौ यौ ॥ २६ ॥ बुद्धानबोध्यं परिशिष्यते किं शिवं प्रज्ञांतं सु-
 खबोधरूपं । ज्ञातेतु कस्मिन्विदितं जगत्स्यात्सर्वात्मकेब्रह्मणि पूर्णमूर्त्ता ॥
 २७ ॥ पशोः पशुः को न करोति धर्ममधीयशास्त्राणि समर्थितापि ।
 किं तद्विषं भाति सुधोपमंस्त्री के शत्रवोमित्रवदात्मजानि ॥ २८ ॥
 विद्युच्चलं किं धनयौवनायुर्धनं परं किंच सुपाचदत्तं । कंठं गतैरप्यशु-
 भिर्न कार्यं किं किं विधेयं मनिषं शिवार्चा ॥ २९ ॥ किं दुर्लभं सद्गुरु-
 रस्ति लोके सत्संगतिर्ब्रह्मविचारणैव । त्यागोहि सर्वस्य शिवात्मबोधः
 कोदुर्जयः सर्वजनैर्मनोजः ॥ ३० ॥ किं कर्म यत्प्रीतिकरं मुरारेः का
 स्थानकार्या सततं भवाब्धौ । अहर्निशं किं परिचिंतनीयं संसारमि-
 थात्वशिवात्मतत्त्वम् ॥ ३१ ॥ कंठं गतावा श्रवणं गतावा प्रश्नोत्तराख्या-
 मणिरत्नमाला । तनोति मोदं विदुषां सुरम्या रमेशगौरीशकथेव
 सद्यः ॥ ३२ ॥

इति श्रीशुकयतीन्द्रविरचिताप्रश्नोत्तरमाला समाप्ता ॥ स्वस्तिश्री
 शाके १७६२ चान्द्रादाषाढसप्तम्यां भौमेः श्रीवाग्भूषणशर्मणालिखित
 मिदं ॥ शुभं भवतु ॥

On the Aborigines of the sub-Himālayas.

To the Secretaries of the Asiatic Society of Bengal.

GENTLEMEN,—You are aware that I am preparing a series of detailed memoirs on the Aborigines of this frontier in its Mountains and its Tarai, and that in the preface to the first of these memoirs, now issuing from the press, I have stated the reasons which induce me to

think the subject requires and deserves to be treated with great care and equal amplitude. But, as this method of proceeding will necessarily entail much delay, I fancy that many of your readers, both in India and Europe, may be glad to receive in the meanwhile a more summary view of the affinities of these tribes as deduced from a tolerably copious comparison of their languages or dialects.

Accordingly, I have now the honour to submit such a comparative vocabulary of 12 of the dialects found in the eastern sub-Himálayas, inclusive, for comparison's sake, of the written as well as spoken language of Tibet, it being of much importance to give this language in both forms, 1st, because it is employed in the former state with many unuttered letters, and 2nd, because all the dialects or tongues with which it is to be compared exist only (with two exceptions*) in the latter, or unwritten and primitive state.

With regard to the English vocables selected, I have adopted those of Mr. Brown, in order to facilitate comparisons with the Indo-Chinese tongues, as exemplified by him; but, to his nouns substantive, I have added some pronouns, numerals, verbs, adverbs, prepositions, conjunctions, and adjectives, under the impression that nothing short of such a sample of each of the parts of speech could at all suffice for the attainment of the end in view. Geographically or topically, I have confined myself to the east of the river Káli or Ghagra, as well because the dialects prevailing to the westward of that river are for the most part extremely mixed, and indeed almost merged in the ordinary tongues of the plains of Hindusthan, as also because I have no immediate access to the people of the west. The case is very different in the eastern sub-Himálayas, where I am domiciled, and where, as will be seen, the Indian Prakrits have hardly been able to make a single cognisable impression upon any of the numerous vernaculars of the people, with the sole exception of the Khas or Parbatia Bhasha, which as being a mongrel tongue, I have omitted. I have likewise, for the present, omitted some interesting tongues of a genuinely aboriginal character, which are spoken east of the Káli, either by certain forest tribes existing in scanty numbers, nearly in a state of nature, such as the Chépáng, Kúsúnda and Háyú, or by certain other peculiar and

* The exceptions are the Névári and Lepcha, which form the topic of my second Essay, now nearly ready.

quasi Helotic races, such as the Denwar, Dúrré and Brámhó, who cultivate those low valleys from which malaria drives the ordinary population. That ordinary population, exclusive of the now dominant Khas or Parbatias proper,* above alluded to, consists, between the Káli and the Dhansri, in Nepal, Sikim, and Bhútán, of 1st Cis-Himálayan Bhotias vel Tibetans, called Rongbo, Siéná or Káth Bhotia, Serpa, &c., 2nd, Súnwar, 3rd, Gúrúng, 4th, Magar, 5th, Múrmí, 6th, Néwar, 7th, Kiránti, 8th, Limbu vel Yak thumba, 9th, Lepcha, 10th Bhútánese or Lhopa vel Dúkpa.

I have enumerated the races as they occur, in tolerably regular series, from west to east, in given and definite locations of the old standing: but the first named are found pretty generally diffused throughout the whole extent, west and east, of my limits, though confined therein to the juxta-nivean tracts or Cachár region; whilst the participation of the Gúrúngs and Magars, as military tribes, in the recent political successes of the now dominant Khas, has spread them also, as peaceful settlers, in no scanty numbers, easterly and westerly, from the Káli to the Méchi. The rest of the tribes have a more restricted fatherland or janam bhúmi, and indeed the locale of the Magars and Gúrúngs, not a century back or before the conquests of the House of Gorkha, was similarly circumscribed; for, the proper habitat of these two tribes is to the west of the great valley, which tract again, (the valley) and its whole vicinity, is the region of the Múrmis and Newárs; whilst the districts east of the great valley, as far as Sikim, are the abode of the Kirantis and Limbús; as Sikim is that of the Lepchas; and Deva Dharma or Bhútán that of the Lhópas or Dúkpas, usually styled Bhútánese by us. These constitute, together with the Súnwárs, who again are mostly found west of the great valley and north of the Magars and Gúrúngs, near and among the Cisnivean† Bhotias, the principal Alpine tribes of the sub-Himálayas, between that western point (the Káli) where the aboriginal tongues are merged in the Prakrits, and that eastern limit (the Dhansri) where they pass or seem to pass into the monosyllabic tongues of races of presumed Indo-Chinese

* Parbatia, पर्वत्य, means Highlander, but this general sense of the word is restricted by invariable usage to the Khas.

† Bhotia is the Sanskrit, and Tibetan the Persian, name for the people who call themselves Bodpo, or native of Bod, a corruption possibly of the Sanskrit word Bhot.

origin. The sub-Himálayan races I have enumerated inhabit all the central and temperate parts of these mountains, the juxta nivean or northernmost tracts being left to the Rongbo vel Sérpá; and the southernmost parts as well as the low valleys of the interior and central region, being abandoned to the Dénwárs, Dúrres and other malaria defying tribes which, for the present, I do not purpose to notice. The people under review therefore may be said to occupy a highly healthful climate, but one of exact temperatures as various as the several elevations (3 to 10,000 feet) of the ever varied surface; and which, though nowhere troubled with excessive heat,* is so by excessive moisture, and by the rank vegetation that moisture generates, with the aid of a deep fat soil, save in the Cachár or juxta nivean region, where the lower temperature and poorer scanter soil serve somewhat to break the prodigious transition from the thrice luxuriant sub-Himálayas to the thrice arid plains of Tibet.

That the sub-Himálayan races are all closely affiliated, and are all of Tibetan origin, are facts long ago indicated by me,† and which seem to result with sufficient evidence from the comparative vocabularies now furnished. But to it lingual evidence in a more ample form will however in due time be added, as well as the evidence deducible from the physical attributes and from the creeds, customs and legends of these races. It must suffice at present to observe that their legends indicate a transit of the Himálaya‡ from 35 to 45 generations back—

* In the great valley which has a very central position and a mean elevation of 4500 feet, the maximum of Fahr. in the shade is 80°.

† Illustrations of the languages, &c. of Nepal and Tibet.

‡ The vast liminary range of snows to the North of India has been known in all ages by names derived entirely from Sanskrit, the Greeks and Romans neither coining fresh appellations nor translating the sense of the Sanskrit ones into their own tongues, but adopting almost unaltered the Sanskrit names they found. These are Hémáchal, Héma-aehal, snowy mountain. Hémádri, Héma-adri, the same. Hémálaya, Héma-álaya, the place of snow. Hémódaya (uude Emodus) Héma-údaya, the source of snow, or place of appearance of snow, as Súrýodaya is the place of appearance of the Sun, that is, the East. The following tables show first the relative heights of the 5 great Andean and Himálayan peaks, and second the position in physical Geography of the latter, which, it will be observed, stretch all along the vast length of this stupendous range.

ANDEAN PEAKS.		HIMALAYAN PEAKS.	
Sorato,	25,400	Nanda Devi vel Juhar vel Jawahir,	25,749
Himmani,	24,350	Dhavalagiri,	27,060

say 1000 to 1300 years, and that I prefer the remoter period, because the transit was certainly made before the Tibetans had adopted from India the religion and literature of Buddhism, in the 7th and 8th centuries of our era. This fact is as clearly impressed upon the crude dialects and cruder religious tenets of the sub-Himālayans as their Tibetan origin is upon their peculiar forms and features, provided these points be investigated with the requisite care; for superficial attention is apt to rest solely upon the Lamaism recently as imperfectly imported among them, and upon the merely exceptional traits of the mixed and varying Tibetan physiognomy, which is likewise their's in all its original incongruity. That physiognomy exhibits no doubt, generally and normally, the Scythic or Mongolian type (Blumenbach) of human kind; but the type is much softened and modified, and even frequently passes into a near approach to the full Caucasian dignity and beauty of head and face, in the same perplexing manner that has been noticed in

Dexya Casada,.....	19,570	Gosainthān vel Dayābhang,.....	24,700
Descubesado,.....	21,100	Kanchan Jhunga,	24,000
Chimbarazo,.....	21,441	Chumalari,.....	26,000

N. B. Of the Hemalayan heights the 2 first are Webb and Herberts; the 2 last Captain Waugh's (not precisely fixed and verbally communicated); the 5th or Gosainthan, Colebrooke's.

HEMALAYAN PEAKS.

<i>Names.</i>	<i>Positions.</i>
Nanda Devi.	Alpine Gangetic basin (Bhagarati, Pinder, Kuphni.)
Dhavalā Giri.	Alpine basin of Gandak, West end, Nar-raini.
Gosainthān.	{ Alpine basin of Ghandak, East end, Tri-sul.
	{ Alpine basin of Kosi, West end, Sun Kosi.
	{ Impends the high land between basins of Gandak and Kosi.
Kanchan Jhunga.	{ Alpine basin of Tishta, West end, Bomehu.
Chumalari	{ Alpine basin of Kosi, East end, Tamyar.
	{ Alpine basin of Tishta, East end, Painom-ehū.

N. B. Chumalari is detached and stands on the plateau of Tibet. Its relation to the Sub-Hemalayan basins and water sheds is questionable, whether as stated above or as stated any way. And with regard to the other peaks it is observable generally that they do not so much impend the bosoms or centres of basins as their extremities, thus forming the water shed between 2 basins, as Gosainthan between the Gandaks (7) and the Kosis (7) and Kanchan between the Kosis and the Tishtas—feeders of each; for all the rivers exhibit radiations or Deltas in the Sub-Hemalayas, though single streams in the plains and the space radiated over forms in each case the basin.

regard to the other branches of the Allophylian tree,* though among the Cis or Trans-Himálayans there is never seen any greater advance towards the Teutonic blond complexion than such as consists in occasional ruddy moustaches and grey eyes among the men, and a good deal of occasional bloom upon the cheeks of the children and women. A pure white skin is unknown, and the tint is not much less decided than in the high caste Hindus; but *all* are of this pale brown or isabelline hue in Tibet and the sub-Himálayas, whilst the many in the plains of India are much darker.

Before concluding this notice of the Alpine Indian Aborigines, it may be as well to define summarily the limits and physical characters of their original and adopted abodes, or Tibet and the sub-Himálayas. Tibet is a truncated triangular plateau, stretching obliquely from south-east to north-west, between 28° and 36° of north latitude, and 72° and 102° of east longitude. It is cold and dry in the extreme, owing to its enormous elevation, averaging 10,000 feet above the sea, to the still vaster height of those snowy barriers which surround it on every side and which on the south reach 26,000 feet,† to an uncommon absence of rain and cloud, to the extreme rarification of its atmosphere, to its saline and sandy soil, and as a consequence of all these and a reciprocating cause too, to the excessive scantiness of its vegetation. It is bounded on the south by the Hemáchal, on the north by the Kuenlun, on the west by the Belúr, and on the east by the Péling—all for the most part perpetually snow-clad, and of which the very passes average 15,000 feet of elevation. Tibet is, for the most part, a plain and a single plain, but one extremely cut up by ravines, varied much by low bare hills, and partially divided in its length by several parallel ranges approaching the elevation of its barriers, and between the 3rd and 4th of which ranges stand its capitals of Lassa and Digarchi. These capitals are both in the central province of the Utsang;

* See Prichard, Vol. IV. pp. 323, 344, 356, and Humboldt's *Asie Centrale* 2. 62 and 133. Who could suppose the following description referred to a Scythic race? "*Gens albo colore est atque pulehritudine et forma insignis.*"

† The five giants of the Himálaya all approach to, and none surpass, this stupendous loftiness, for Chumálári does not exceed 26,000. The others are Kanéchan, Gosanthan, Dhawalagiri, and Juhar or Jowahir. Capt. Waugh has just determined Kanéchan and Chumálári.

all west of which, to the Belúr, composes the province of Nari, and all east of it, to the Peling, the province of Kham, provinces extending respectively to Túrán and to China. Tibet, however arid, is no where a desert,* and, however secluded, is on every side accessible; and hence it has formed in all ages the great overland route of trade, and may even be called the grand ethnical, as well as commercial, highway of mankind; its central position between China, India and Túrán having really rendered it such for ages, before and since the historic æra, despite its snowy girdle and its bleak aridity. Hence we learn the supreme importance of Tibet in every ethnological regard. Its maximum length is about 2000 and maximum breadth about 500, miles: the long sides of the triangle are towards India and little Bucharía: the short one, towards China; the truncated apex towards Túrán or Great Bucharía, where the Belúr within the limits of Tibet has an extent of only one degree, or from 35° to 36° N. Lat.; whereas the base towards China, along the line of the Peling, reaches through 8 degrees, or from 28° to 36° N. Lat. Just beyond the latter point, in the north-east corner of Kham, is Siling or Tangut, the converging point of all the overland routes, and which I should prefer to include ethnologically within Tibet but for the high authority of Klaproth, who insists that we have here a distinct language and race, though certainly no such separating line in physical Geography,† Siling or Tangut being open to the plateau of Tibet as well as to those of little Bucharía and Son-garia, though demarked from China both on the north and east by the Khilian and Peling respectively.

South of the whole of Tibet, as above defined, lie the sub-Himálayas, stretching from Gilgit to Brahmakúnd, with an average breadth of 100 miles, divided climatically into three pretty equal transversal regions, or the northern, the central and the southern, the first of which commences at the crest or spine of Hemáchal, and the last ends at the plains of Hindustan; the third lying between them, with the great valley of Nepal in its centre. The valley is of a lozenge shape,

* In the next plateau of high Asia, or that of little Bucharía, the vast desert of Cobi or Gobi, which occupies the whole eastern half of that plateau, has ever formed, and still does, a most formidable obstruction to transit and traffic.

† It must be admitted however, that the Bayam Khar of Klaproth seems to divide Kham from Tangut. Klaproth cites Chinese geographers.

about 20 miles extreme length and breadth, cultivated highly throughout, and from 4200 to 4700 feet above the sea. The only other valley is that of Jumlá which is smaller and higher, yielding barley (*Hordeum celeste*) as the great valley, rice. The sub-Himálayas form a confused congeries of enormous mountains, the ranges of which cross each other in every direction, but still have a tendency to follow with their principal ridges the grand line of the snows, or a S. E. and N. W. diagonal between 20° and 35° . These mountains are exceedingly precipitous and have only narrow glens dividing their ridges, which are remarkable for continuity or the absence of chasm and rupture, and also for the deep bed of earth every where covering the rock and sustaining a matchless luxuriance of tree and herb vegetation, which is elicited in such profusion by innumerable springs, rills and rivers, and by the prevalence throughout all three regions of the tropical rains in all their steadiness and intensity. There are three or four small lakes in Kumaon situated near each other, and three or four more in Pokrá similarly juxtaposed. But in general the absence of lakes is a remarkable feature of the Sub-hemálayas at present, for anciently the great valleys of Cashmir and Nepál, with several others of inferior size, were in a lacustrine state. The great rivers descend from the snows in numerous feeders, which approach gradually and unite near the verge of the plains, thus forming a succession of deltaic basins, divided by the great snowy peaks as watersheds, thus—

*Basins.**Peaks.*

1. Alpine Gangetic basin.	Nanda Devi.
2. Alpine Karnatic basin.	Dhavalagiri.
3. Alpine Gandacean basin.	Gosainthan.
4. Alpine Koscan basin.	Kanchanjhinga.
5. Alpine Tishtan basin.	Cholo (near Chumalari, which detached) standing on the plain of Tibet.

In the two first of these 5 regions, all of which are plainly indicated by the distribution of the waters, the people are mongrel and mixed, save in the north-west parts, where the Rongbo or Cis-Nivean Bhotias, the Garhwáls and the inhabitants of Kanáver and Hangraug are of Tibetan stock. The 3d, or Gandacean basin (Sapt Gandaki, in native topography, from the 7 chief feeders) is the seat of the Sun-

wárs, the Gúrúngs and the Magars. The 4th, or Kosean basin (Sapt Kousiki in native topography, after the 7 chief feeders) is the abode of the Kírántis and Limbús. The 5th or Tishtan basin, again is the fatherland of the Dijond maro and of the Pláh or Lhópá, that is Lepchas and Bhútaneſe. And, lastly, the high and level space—(a system of valleys around the great one, which is nearly 5000 feet above the sea)—between the basins of the Gandak and Kosi is the seat of the Néwárs and Mírmis. But observe that the terms level space and system of valleys, applied to this last tract, are merely relative, though as such significant, nor meant to be contradictory of what has been above remarked, more generally, as to the whole Sub-hemálayas. And here I should add that the best representation of the Himálayas and Sub-hemálayas is by a comparison with the skeleton of the human frame, in which the former are analogous to the spine, and the latter to the ribs. The Sub-hemálayas therefore are transverse rather than parallel ridges, as above stated, and they trend diagonally towards union on the verge of the plains, so as to unitise the several great streams, but still with an irregularity which close observance of the aqueous system can alone reveal. The ruggedness of the surface, by preventing all inter-communication of a free kind, has multiplied dialects: the rank pasture, by its ill effect on herds and flocks, has turned the people's attention more exclusively than in Tibet to agriculture, though even in Tibet the people are mostly non-nomadic;* heat and moisture, such as Tibet is utterly void of, have relaxed the tone of the muscles and deepened the hue of the skin, making the people rice-eaters and growers rather than carnivorous tenders of flocks. Thus the Cis-Himálayans are smaller, less muscular and less fair than the Trans-Himálayans; but the differences are by no means so marked as might have been expected; and though there are noticeable shades of distinction in this respect between the several tribes of the Cis-Himálayans, as well as between most of them and the Tibetans, yet if they all be (as surely they are) of the same origin, it must be allowed that very striking differences of climate

* Within the limits of Tibet are found abundance of Nomades of Mongol and Turkish race, called respectively Sokpo and Hor by the Tibetans, who themselves seem much allied to the latter race, which has long exercised a paramount influence in Tibet: witness the facts that all its hill ranges are Taghs, and all its Lakes, Nárs, both Túrks words.

and of habits, operating through 40 to 50 generations, (far so far back I confidently place the migration) can produce no oblitative effects upon the essential and distinctive signs of race. But this is, in part, speculation, and I will terminate it by remarking that, for the reasons above given, my investigations have been limited to that portion of the sub-Himálayas which lies between the Káli and the Dhansri, or say, $80\frac{1}{2}^{\circ}$ to $92\frac{1}{2}^{\circ}$ of east longitude, and $26\frac{1}{2}^{\circ}$ to $30\frac{1}{2}^{\circ}$ of north latitude.

B. H. HODGSON.

Darjeling, Nov. 1847.

Comparative Vocabulary of the several Languages or Dialects of the Eastern Sub-Hemálayas, from the Káli or Ghógrá, to the Dhansri, with the written and spoken Tibetan for comparison,
by B. H. HODGSON, Esq. B. C. S.

English.	Tibetan, written.	Tibetan, spoken.	Sérpá.	Bhútáni or Lhópa.	Lepcha.	Limbu.	Kíránti.	Múrmí.	Néwár.	Gúrúng.	Magar.	Sánuvár.
Air	rLungma	Lhakpá	Lúngcho	Lúng	Sagmat	Sammit	Hak	Lhábbá	Phai	Náng mro	Namsú	Phasé
Ant	Grogma	Thóumá	Rhóumá	Kyómá	Takphyúl	Sikchémba	Sáchakára	Syouri	Imo	Chiji	Mhár	Ragmachí
Arrow	mDuh	Dá	Dá	Dá	Chóng	Tong	Mé	Myá	Bálá	Myá	Myá	Blá
Bird	Byú	Chyá	Jhá	Bhyá	Phó	Bú	Chongwá	Námyá	Jhango	Némyá	Gwiyá	Chíva
Blood	Khrag	Thák	Thák	Thyak	Ví	Nakhi	Hau	Ká	Hí	Koh	Hyú	I'si
Boat	Grú	Kóá. Syén	Thú	Drú. Tú	Navar	Khombé	Náva	Dúngá	Dóngá	Plava	Dúngá	Dúngá
Bone	Rúspá	Rúkó	Rúbá	Rutok	Arhet	Sayet	Saila	Nákhu	Kwé	Nágri	Misyá ros	Rúshé
Buffalo	Mnlú	Máhcé	Méshi	Mahi	Maliú	Sáwét	Sáuwá	Mahi	Mé	Mai	Bhaiusa	Mésyé
Cat	Byila	Simi	Bérmó	Pilli*	Alen	Myóng	Myong	Táwar	Bhuu	Nawár	Súthú	Bérmó
Cow	Bá	Phá chúk	Chú ma	Gnó†	Bik	Bit	Pit	Mhé	Sá	Myau	Nhet	Bi
Crow	Kháta	Ablok	Ká lak	O'lá	Alók	Alwá	Kábwá	Káwá	Kó	Mlongyá	Kág	Khañ
Day	Nyin mo	Nyi mo	Nimo	Nyinu	Sakni	Léudik	Lén	Dui	Nbi	Dini	Namsin	Náthi
Dog	Khyí	Uyó	Klí	Khi	Kazen	Khiá	Kochú	Nángi	Khi chá	Nagyú	Chhyú	Kúchúog
Ear	Sa	Anuchó	Am chúk	Navo	Anyor	Nekho	Nábá	Nápé	Nhai pong	Nábé	Ná kye	Nophá
Earth	rNa	Sá	Sá	Sáh	Phat	Kham	Bákhá	Sú	Chá	Sa. Nhé	Jhá	Kha pi
Egg	sGonga	Góng ná	Gónguá	Gong do	Atí	Thín	Uding	Phám	Khyén	Phúng	Rhú	Ba-phú
Elephant	gLangehu	Lámboché	Lángchó	Lángchen	Tyánmó	Hetti	Iláthi	Háthi	Kisi	Iláthi	Iláthi	So dá
Eye	Mik	Mik	Mik	Mulo	Amik	Mik	Mak	Mi	Mi khá	Mi	Mik	Mi chí
Father	Phá	Pálá	Abá	Appá	Abó	Amba	Bá	Apá	Abú	Abo	Bai	Bávé
Fire	Mé	Mé	Mé	Mi	Mi	Mé	Mi	Mé	Mi	Mi	Nhé	Mi
Fish	Nyá	Gná	Gná	Gnyá	Gnó	Gná	Gná	Tár nyá	Nyá	Tángná	Díshé	Gnau
Flower	Metog	Méutok	Mendok	Méutog	Ríp	Phúng	Búngwai	Méndú	Swong	Táhi	Sár	Phú
Foot	rKangpa	Kángú	Kángú	Kánglep	Díangliok	Lángulapphé	Ukhúro	Balé	Páli	Bhalé	Mihil	Khwéli
Goat	Rá	Rá	Rá	Ráh	Saur	Méuda	Chhengár	Rá	Cholé	Rá	Rhá	Chársyé
Hair	sKrá. s Pú	Tá. Krá	Tá	Kyá	Achom	Thági	Moá	Krá	Song	Moí	Chham	Cháng
Hand	Lag pa	Lángó	Lángó	Láppa	Kaliok	Húktáphé	Chúkúphémá	Yá	Phá láhú	Laptá	Hát piak	Tablé. Gwi
Head	mGo	Gó	Gó	Gútoh	Atiak	Thagék	Túng	Thóbó	Chhon	Krá	Mi tálu	Piyá
Hog	Phag	Phak-pá	Phak	Phagpo	Mon	Phag	Bhag	Dhwá	Phá	Tili	Wak	Pó
Horn	Rá	Rajo	Arkyok	Rou	Aróng	Táng	U'sángá	Rhú	Nékú	Rú	Mírháng	Gúró
Horse	rTá	Tá	Tá	Táh	O'n	O'n	Ghora	Tá	Sala	Ghora	Ghora	Ghora
House	Khyim	Náng	Khánghá	Khyim	Lí	Him	Khina	Dhün	Chlép	Tin	Yün	Khi
Iron	lChags	Chhyá	Chhyá	Chyá	Panjing	Phenjé	Phalám	Phai	Na	Pai	Phalám	Wá akli
Leaf	Lómá	Hyómá	Hyómap	Syóma. Dáma	Lop	Pellá	U'bává	Lápté	Lapté. Hau	Lau	Lhá	Saphá
Light	Ilod	Ilwé. Eu	Rhip. Eu	Eu. Dam	Aóin. Achúr	O't. Thorá	U'láwa chúni	Ujalo	Jala	Bhla	Tyáwongcho. Ráp.	Húngo
Man	Mi	Mi	Mi	Mi	‡ Maro. Tagri	Yapmi. Yembecha	Maná	Mi	Muno. § Mi jáng	Mhi	Bharai	Múru
Monkey	sPróbú	Tyú	Rhú	Pyá	Saheu	Sobá	Ilálawá	Máng	Máko	Tinyú	Báner	Moró
Moon	zLáva	Dáwá	Oulá	Dau	Lavó	Láva	Lá díma	Lhá ui	{ Twó mila. Táuyú }		Gyá hüt	Lá to sí
Mother	Ama	Amá	Amá	Ái	Amo	Amma	Má	Anima	Máng	Amo	Má	Amoi
Mountain	Ri	Ri	Ri	Róng.	Rok	Toksóug	Bhar	Gang	Gún	Kwón	Dánlá	Dánlá
Mouth	Khá	Khá	Khá	Khá	Abóng	Múra	Dón	Sung	Gún	Sung	Gner	Só
Moschito	Srinbú. mChurings	Syé-dongma	Dángma	Zéndóng	Mang kóng	Lámjonkhi	Lámkhútia	Lám khútia	Patí	Chwé	Lám khútia	Lám khútia
Name	Ming	Ming	Mín	Ming	Abriáug	Ming	Náng	Mín	Náng	Ming	Ming	Né
Night	mTshauimo	Chénmó	Chémó	Phirú. Nammo	Sanap	Kúsú. Sendik	Khákwo	Món	Chá	Mhois	Námbik	Nádó
Oil	hBrumar	Núm	Núm	Mákhú	Nam	Ningé	Awá	Chi gú	Chikang	Chúgu	Sidi	Gyó

* Pho and mo, as post-fixes, for mas, et fem.

† Bhá the bull. Láng the cow. Gno = Bos. both sexes.

§ Mi-jung, viz. Mi-sa, mulier. Muno, like Maro, mankind; and so yapmi, whilst Yem bi chu Menchiima are man and woman.

‡ Tagri mas. Tayó fem.

English.	Tibetan, written.	Tibetan, spoken.	Sépá.	Bhútáni or Lhópa.	Lepcha.	Limbú.	Kiránti.	Mírmí.	Néwár.	Gúrúng.	Magar.	Sánwár.
Plantain	carel	Gnólá	Lánga sí	Gnólá	Kordúng	Lá seh'	Gnák sí	Moché	Mwai	Kala	Moeha	Mújhi
River	gTsang po	Chúngpá	Hyúng	Chhú kyong	Ongkyong	Chua, Wo-hong	Hong-kú	Syóng	Khási	Khwóng	Khólá	Lí kú
Road	Lam	Lam	Lam	Lam	Lam	Lam	Lam	Lam	Lón	Kyán	Lam	Lá
Salt	Tshá	Chhá	Chhá	Chhá	Vom	Yúm	Yúm	Cháchí	Chbi	Cháchá	Chá	Yú sí
Skin	Pagspa	Pág-pa	Kop-pa	Páko, Koupo	Atlán, Kúmbó	Horik, Sabo	Uhok bá	Dí bhi	Syú, Chégá	Dhi	Chála	Kúsyúí
Sky	Nam khali	Nam	Nam	Nam	Ta háng	Tamsákpa	Nam cho	Mí	Sarag	Tándi, Mún	Sarag	Sarangi
Snake	sBril	Deu	Drul	Ben	Beu	Osék	Pachám	Púkúri	Bí	Bhúgúri	Búl	Bú sa
Star	sKarma	Karma	Karma	Kám	Sahór	Khéséva	Sángyen	Karchin	Nagú	Púá, Tárzyn	Bhúga	Sorú
Stone	rDo	Dó	Doh	Doh	Lóng	Lúng	Lúng tá	Yúmbá	Lohong	Yúma	Lhúng	Phúnglú
Sun	Nyinaá	Nyí má	Nímo	Nyim	Sachak	Nam	Nam	Dini	*Sújé	Dhini	Nám khán	Ná
Tiger	sTag	Tak	Jik	Táh	Sathóng	Keh' va	Kíwá	Chyan	Dhún	Chéu	Ráughú	Gúpsa
Tooth	So	So	So	Soh	Aphó	Hýbo	Kang	Swá	Wá	Sak	Syak	Kryú
Tree	Jonshing	Shingulóng	Dóngá	Shing	Káng	Sing	Sangtáng	Dhoug	Síná	Sindú	Sing	Rawa
Village	Yál tsho	Thóng	Yúl	Kyong	Kyong	Bángphé	Týng	Namso	Dé, Gang	Nása	Láughá	Gáún
Water	Chhú	Chhú	Chhú	Chhú	Ong	Chúá	Chúwá	Kwí	Lau, Lá	Kyú	Dí	Pánkhú
Yam	Dova	Thómá	Dhóá	Kyú	Bák	Khé	Sá kí	Témé	Hí	Taya	Námi	Rébé
I	Na	Gnyá	Gná	Gná	Go	Ingá	Auka	Gná	Ji	Gná	Guá	Go
Thou	Khyod	Khé	Khyo	Khú	Kayá	Khené	Khaná	Ái	Chha	Kép	Núng	Gai
He, she, it	Kho	Khú	Khwo	Khú	Hou	Khúné	Moko	Thé	Wo	Thi	Hós	Hari
We	Na chag	Gnáujo	Niráng	Gnú chá	Kayú, Ká	Anigé	Ankan	Gnání	Ji ping	Gni mo	Kan kúrik	Gor ki
Ye	Khwoit chag	Khenjo	Khyoráng	Khá chú	Háyú	Khenih'	Khananin	Aini	Chha ping	Kén mo	Náng kúrik	Gaie ki
They	Khochag	Khónjo	Khworáng	Khóng	Hóyú	Khúnchi	Moko chi	Théni	Wo ping	Thi mo	Hos kúrik	Harév ki
Mine	Nabi, Nayi	Gná yi	Gná ti	Gné gi	Kasensa	Iugá in	Ang ko	Gná lá	Jit { gú, } Jubo.	Gná lá	Gnou	Áké
Thine	Khyodkyi	Khé yi	Khyó ti	Chhé gi	Hadosa	Khene in	Am ko	Ái lá	Chhang-gú	Kén lá	Núwo	Íké
His, &c.	Khóyi, Khóbi	Khó yi	Khwo-ti	Kheu gi	Heusa	Khúne in	Mósó	Thé lá	Wayá-gú	Thí lá	Hó chú	Hareá ké, Méré ké
Our's	Nachaggi	Gnáujo yi	Nírá ti	Gná chégi	Kayá pongsa	Anigen in	Áin ko	In ná	Jipung gú	Gni molo	Kan kúrikúm	Go ain ké
Your's	Khyod chaggi	Khenjo yi	Khyíráti	Kheu chégi	Hayá pongsa	Khenih' in	Ámmo	An ná	Chhang-gú	Keme molo	Nang kúrikúm	Gai ain ké, In ke
Their's	Khochaggi	Khonjo yi	Khworáti	Khong gi	Hoyá pongsa	Khúnchi in	Myaicho, Moyo so	Thenná	Waping gú	Thaméla	A kúrikúm.	Hari ain ke
One	gChig	Chik	Chik	Chi	Kát	Thit	Ektai	Ghrik	Chhi	Kri	Kát	Ká
Two	gNyis	Nyi	Nyi	Nyi	Nyet	Nyetsh	Hasat	Gni	Ni	Ni	Nis	Nishi
Three	gSúm	Súm	Súm	Súm	Sam	Syúm sh	Súmyá	Sóm	Son	Soug	Soug	Súng
Four	bZhi	Zhyi	Zhyi	Zhi	Pha li	Lí sh	Layá	Bí	Pi	Plí	Báli	Lé
Five	Hua	Gná	Gná	Gná	Pha gnon	Gná sh	Gnáya	Gná	Gná	Gná	Bángá	Gnó
Six	Dnók	Thú	Túk	Dhú	Tarok	Túk sh	Túkyá	Dhú	Khú	Tú	carel	Rák
Seven	bDún	Dún	Dýún	Dún	Ka kyok	Nú sh	Bbágyá	Nis	Khé	Nis	carel	Cha ni
Eight	bi Gyul	Gyé	Gyé	Gyé	Kakeu	Yet sh	Réyá	Pré	Chyá	Pré	carel	Yoh
Nine	gGá	Gúh	Gúh	Gú	Ka kyot	Pháng sh	Phángyá	Kúh	Gún	Kúh	carel	Gúh
Ten	bChú, Thámá	Chúh	Chúh	Cha-tham	Ka tí	Thi bong	Kip	Chíwai	Sá nhó	Chúh	carel	Sa shi
Twenty	Nyi shú	Nyi shú	Nyi shú	Nyi sho, Khécbik	Khakút	Ní bong	carel	Núi shú	Sang sánho, Núi	Kútí	carel	Khalká
Thirty	Súmchú	Súm chú	Súm chú	Khú phédání	Khukátsa katí	Súm bong	carel	Bokal ché shú	Ní sánho, Súyé	carel	carel	Sasi sán
Forty	bZhibchú,	Hín chú	Híp chú	Khé ní	Kha nyet	Lí gip	carel	Bokal nhí	Sú sánho, Pi-yé	carel	carel	Khák néshe
Fifty	Hua bchú	Gnap chú	Gnap chú	Khé phédángsúm	Kha nyet sa ka tí	Gná gip	carel	Bokal ni shú chú	Pí sánho, Gniáye	carel	carel	Khák nishasika
Hundred	br Gya thámá	Gyá, Gyá thámá	Gyá	Khé gná	Khá pha gnon	Thi bong gip	carel	Bokal gná	Gún sánho, Sat chi	carel	carel	Swniká
Of	Kyi, Gi, Hí, Yi,	Gi	Tí	Gi, Yé	Sa	Lé, In	Wá	Lá	Yú	Yé, Lá, Bó	Yó, Wó	Kwé, Kyé
To	La, Tú, Dú, Ra, Sú, Lá		Lá	Lá	Ká, Rem	Mo, Nin	carel	Dá	Yáta	Dé	Kí	Kali
From	Nas, Las,	Né, Diné	Néhá	Nálé, Lé cháté	Nan, Lióng	Ná, Manú	Dáuká	Yanché	{ Ní shyang, Aug. } Yákúy.	Wájé	In	Gná
By, inst.	{ Kyis, Gis, S.His. } Yis.	r	{ Elongation of terminal vowel }	Ki, Dá	Nan, Sa	Illé, Nú	Yá	Syé	‡Aug	Áí	Yé, Í	Mi

* Corruption merely of Soryá.

† Mho mas et ferm. Gu neuter. Jimho mysell. Jigámng good.

‡ Anuswar merely ञ, and for instr. and abl. alike; also yakén which likewise expresses with or sáth, the Latin cum.

English. With, cum. Sáth in Hindí and Urdú Without sine	Tibetan, written.	Tibetan, spoken.	Sérpá.	Bhútáni or Lhópa.	Lepcha.	Limbu.	Kiránti.	Múrmí.	Néwár.	Gúrúng.	Magar.	Sónwár.
	Lhanchig	Lá. Dá	Táng	Chá. Dá. Cháro	Sá. Tyol	Nú. Téng	Dá	Ta	Yákép. Nápo	Dé. Déyé	Lé tháng. Kháta	Núh
	....	Thána	Mé tála	Té ló	Ti	Menné	Má dang	Ádá ná	Madaya kang	Ar esyá	Mámulé	Mabáthú
In, on	La. Na.	Lá	Lá	Ná	Ká. Plóng	{ Mo. khep mo. kúthúng tho }	Dá	Ri	E'. Tét	Rí	Yáng. Ang.	Mi
Now	Dengtsé. Da. Deng.	Thándá	Tángdá	Dhátó	Along		Handé	Dande	Á	Tasso	Chamlán	Fchí
Then	Dé tsé	Thi dwi	Támá	O'dé. O'di gáng	Othá	Klém pha lé	Khwomlo	Jámá	Wala	Chok léné	Arnan	Méuá
When ?	Gang tsé. Nam.	Kha dwi	Tanam	Nam	Sathá	Aphá lé	Démkhé	Ká i ma	Gola	Khái mo	Syen	Géná
To-day	Déring	Tháring	Táring	Dharing	Sarong	Ain	Ái	Tíní	Thawon	Thuí	Chui	Múp láti
To-morrow	Sang. Thoré.	Sáng	Thoráng	Nábah	Lúk	Tándik	Mang koleng.	Nangar	Ka nhai	Nhá gá	Pyóngúra	Dís
Yesterday	mDang	Dáng	Dáng	Kháchá	Tasso	Meh' ua	Akhománg	Tilá	Mhigo	Tela	Tisyéngmi	Sinátí
Here	Hadina	Dicho	Dirú	Dí té	Alim. Aba.	Kót ná	Wadá	Jyásé	Thúké	Chúri	Ilak	Watha
There	Héna	Hácho	Chúrí	Phá té	Pil. Woba	Ná	Miyánu	U'ké	Thúké	Kyúri	Alak	Yéré
Where ?	Gaugna	Khácho	Káui	Káná té	Saba. Sabi	Atáng	Khádánú	Kháui	Gúkhé	Klauirí	Kúlak	Dótha. Gétá.
Above	sTeugna	Téng. Ché. Yégi	Tyáng	Ten khá. Teng.	Atún. Tal. Aplóng.	Tháng	Madhani	Toyáng	Cho	Túnri	Dhénam	Ri
Below	Ilog na	Wó. Syú. Magi	Wag	Wóh	{ Achúm. Chenl. Sadam. Abik. Achúk. Póng }	Mó	Móyúni	Moyáng	Ko	Múpri	Nháka	Yú
Between	Bar, du	Bhar	Pár	Páná		Kúlúm	Lúndi	Gúngari	Dathú	Khionri	Mi khiáng	Daté
Without, outside	Phyi, rohna	Chi	Yáng	Phí	Póng	Báhar	Udúng yá	Máug gyér	Piuc	Ilú jéri	Báhar	Báhir
Within	Nang, na	Náng	Náng	Náng	Sagong	Kúsi gang. Hong.	Ukúng yá	Túng gyér	Dúné	Nhóri	Bhitar	Ágá
Far	Né. Nyé.	Tháring	Rimbo	Thá ring	Maram	Mánkhó	Mángsa	Tháring	Tápá	Rhémó	Lós	Gnani
Near	Ring	Tháni	Thak uimbo	Thá ni	Athol	Neug dáuq	Nektá	Jyat na	Satti	Kéndo	Khewp	Néthá
Little	Nyúng	Nigúva	Cháyak chik	Nyúng bo	Atún	Mi sa	Chichi	Údit	Bhati	Chigi dé	Chék já	Iská
Much	Máng. Tumo.	Má gúá	Álá	Máng bo	Ag yáp	Yorik	Badho	Lháná	Apá	Lléyó	Dhér	Itch ká
How much ?	Tsam. Tsoma.	Khá chwé	Kájó	Kójeu	Satet	Akhen	Dé wóyó	Gádé	Gúli	Ká té	Kúdit	Gisi
As, rel.	Hadétsúg	Khándá	Kándé	Káté	Salom	Aphá dong bá	Kháim sáko	Khájú	Gathing	Khaga líyon	Kúddáng cha.	Dódiv
So, corr.	Détsúg	Théndá	Phándé	O'té	Olom	Khem phá dong ba.	Khóin suko	Waspa	Athing	Húchúga líyon	Adáng cha.	Módiv
Thus, poz.	Jitsúg	Dindá	Dindé	O'dé. Dé.	Alom	Kou phá dong ba	Wóin suko	Chúspá	Tha thing	Chúga líyon	Idang cha.	Akko
How ?	Tsúg. Chitsug.	Kháché. Khánda.	Kándé. Kándá	Káté bé	Salom	Aphá	Aínsúko	Khátpá	Gathé. Gé.	Khaga líyon	Kúddáng cha.	Dódiv
Why ?	....	Khá in	Káng	Kám bé	Shú mat	{ Théc áng. Théc jokma Théc yambókke }	Kháinsé	Tik	Chhá.	Ta	Kútta	Mara
Yes	....	Iñ	In	Túp. In.	Ak. Euk.		Angá	Ninná. Yá.	Chhá.	Ta	Kútta	Mara
No	Ma. Mi	Mén	Men	Mé túp. Men.	Má né	O'k	Angá	Angá	Khau. Da Ang.	Wói	Hó. Lé. An.	Mai
(Do) not	....	Má	Má	Má	Má nan*	Men. Ná	Máng	Man	Ma Khú. Mai.	Áni	Málé.	Ma mai
Also, And	Yang	Yáng	Dáng. Ang.	Dá	Lá	Ang	Ning	Yen. Den.	Ang. Nang.	Yé	Ra	Nú
Or	....	Mo	Nam. Inam.	Yáng. Mo.	Yáng. Eu.	Bi	Hé	Wá	Ang. Nang.	Bani. Gi.	Ki	Dé
This	Hadé	Dí	Diráng	Di. Diá.	Aré	Kon	Wó	Chún	Lá	Thó	Chún yo	Isé ná
That	Dé	Phi-dí	Phi diráng	Phé. Phedi.	Oré	Khen	Mó	Hó chan	Thó	Wó	O'sé ná	Yékwé
Which, rel.	....	Thinda	Swín	Kádi	Sare	Áti	Sá	Khá chúá	Gú. Sú	Sú	Kós	Tékwé
Which, corr.	....	Thé	Thi dág	Udi	Waré	Khen	Khó	Ho chúá	Wo	Thí	Hós	Me kwé
What ?	Gang	Khang	Swín	Ká dí	Saré	Thé	Khá. Ko	Khá chúá	Gú. Sú	Sú	Kós	Té kwé
Who ?	Sú. Kha.	Kháng	Kháng	Káng chi. Kan.	Shú	Thé	Dí. Dé	Tigi	Chú	Tá	Hí	Maro
Any thing	Chizhig	Kháng. Sú.	Sú	Ká	To	Hát	Dí	Khá	Sú	Sú	Súra. Hira.	Súká
Any body	Súzhig. Khachig.	Khá in	Khai náng	Kándochi	Shúri. Tham.	Thé ré	Dimin	Tigi	Chúng	Tayáng	Ihi ko	Márká
Eat !	Zó	Sú in	Súi uáng	Káyé. Ka imchi	Tóla	Hát lé	Aktai	Khá láí	Súng	Súyáng	Súr	Súká
Drink !	bThung	Só	Sá	Sah	Thóh	Ché	Cho	Chou	Na	Chad	Jéu	Jan
Sleep	Nyah	Thúng	Thúng	Nyé	Thóh	Thúng né	Dung	Thúng	Tón	Thú nú	Gau	Túg
Wake	....	Nyé	Nyé	Nyé	Dá	Ipsé	Imá	Gúng†	Dyón	Ród†	Mis†	Ip†
Laugh	bGad	Gá	Gwét	Gá	Then	Phókó	caré	caré	Don	Réd	Swón	Bók
						Yéré	Iyá	Nyet	Nhyú	Nyéđ	Rét.	Rís

* Ma is a prefix and nan a conjunct post-fix, thus, ma mat nan, do not.

† N. B. The Múrmí, Gúrúng, Magar and Sónwár in speaking always add a terminal O to the imperative with an Euphonic or harmonising consonant before it, if the root end in a vowel, thus we have Gnungo, Ro-do, Mi-so, Ip-o, for Gnung, Ro, Mi and Ip, and

† Elongation of terminal vowel merely often expresses in, eu in declension.

Also the abl. and instr. sign kén, yáken.

Gavo for Gau. But I doubt if this addition be more than the common Chal-o, Bol-o of Hindi and Urdú.

English.	Tibetan, written.	Tibetan, spoken.	Sérpa.	Bhútání or Lhópa.	Lepcha.	Limbu.	Kiránti.	Múrmí.	Néwár.	Gúrúng.	Magar.	Sánwár.
Weep	Ná. Shum.	Gnó	Gnúni	Gnú	Rnáp	Hábé	Kháwá	Kráh	Klwo	Króđ	Ráp	Guák
Be silent	Khrog	Chám	Khárá	Khá chúm.	Sakamá	Swáté	Man chebda	Kú dyú	Sámú khá chó	Táya pún	Má chák	Pálo wa pau.
Speak	brJod. Smrás.	carel	carel	Lap	Lí	Páré	carel	carel	Nava	carel	carel	Bák
Come	Ilóng. s Byon.	Syú	Syok	Syó	Di	Phéré	Báná	Khou. Jyan gou.	Wá	Khó	Rá ní	Pyú
Go	Sóng. Gro. Gyu.	Gyó	Gyok	Sóng	Nón	Bégé	Khárá	Nýá. Syé go.	Hou	Yád	Nú ni	Lan
Stand up	liChliar	Lóng	Láng	Lóng	Lóu. Ding.	Pógé	Yéwá lúnta	Ráb	Doug	Ráđh	Swóná	Bók
Sit down	liDág.	Deu	Det	Deu	Gnúu	Yúng né	Yúngá	Tyú	Phé tú	Tíđh	Nú ná	Bák
Move, walk	liGro	Gyó	Dóng	Dyú	Nón	Bégé	Býyá.	Brou	Nýá. Hún.	Yáy	Whá ní	Gúk
Run	rGyúg.	Gyúgé. Chong.	Chóng	Pán kyap	Deung	Lókté	Lóyá	Yár	Bwá	Dhíd	Yáni	Plók
Give	liBáb. Phul.	Phing	Bín	Náng	Bó	Piráng né	Pai	Pin	Byú	Pin	Láni	Gí
Take	Thong.		Ling	Lén	Lyó	Lé	Bátú	Thob	Ká	Kínú	Lóó	Hýé
Strike	liDún. rDeg.	Dúng	Dúng	Dúng	Bak	Hipté	Mou	Rob	Dá	Tan	Dúng	Táp.
Kill	Shig. Súd. liGúon.	Sé	Syet	Séh	Sot	Séré	Sérú	Sát	Syá	Thóđ. Séd.	Gnáp.	Sat
Bring	liKbyón. sKyel.	Bá syá	Gyap	Bá syó	Bú li	Phép pé	Pa áng	Bou	Ha ki	Póg	Rákó	Pít
Take away	liKhúr. bKliyer.	Bák sóng	Khúr syop	Bak sóng	Bú uón	Téré	Khá tí	Pór	Yéuki	Bhóil	Arhó	Lat
Lift up. Raise	liDegs. Slon.	Kbúr	Khúr	Thú	Chún	Pókhé	Kbáyú	Páyó	Lbon. Bú.	Nód	Bú	Pók
Hear	sNyob.		Nyen	Nyen	Nyen	Khepsé	Yénú	Gnán	Nyó	Thóđ	Thanásó	Nyen
Understand	Nyau. gSon.	Són	Syen	Som táng. Nob.	Ching	Siugnite	Sin tú	Gó	Siki	Mháđid	Théro	carel
Tell, relate	bShád. bChhod	Láp. Chwé	Lap	Lap	Dan	Chekhé	Kháng méttú	Syát	Kán	Bíd	Khángni	Den
Gould	Bazang-po.	Yappo	Lómu	Lómu	Aryúm	Noh ba	Núbva	Bhúng	Saba	Saba	Gyépché	Rimso
Bad	Nang-po	Dúkpó	Má lémú	Má lém	Azyen	Phem ba	Auva	Ajába	Ma bling	A saba	Mágyepche	Marin uoso
Cold	Grang-po	Thammo	Thyángmo	Klýú mo	Ahyún	Kesem ba	Keng yong.	Sumba	Khwa wou	Sumba	Ring cho	Chí so
Hot	Tshú-po. Dió-po	Chúbá	Tennuo	Ten mu	Arlúm	Kego ba	Kúyáng	Lépá	Kltwá	Kro ba	Khan cho.	Hoso
Raw	....	Zyembo	Zyenba	Má cho bo	Azeu	Kúleh'la	Uebíva	Chinga	Kachí	Atówa	Mibil	Chéri pja
Ripe	Sminbo	Chémbo	Chombo	Chochopo	Amyen	Kúsóngvá	Dan va	Min ba	Nhiu gú	Mivá	Mincho	Mí só
Sweet	....	Gnúrmó	Gnormo	Gná mu	Aklíam	Kelimba	Lemko	Kéké ba	Chakú	Gnábá	Jyú cho	Jiji
Sour	....	carel	carel	Tek po	Króp	Menlim mina	Súvó	carel	Phakú	Suba	Thúp cho	Dú só
Bitter	....	Khá ko	Khakti	Khakó	Akrim	Ke klúk pa	Khakko	Kát ba	Khaiyú	Kámba	Khá cho	Kaso
Haudsome	Dsesmo. sTúgpo.	Jóbá	Lémo. Simbu.	Lé mó	Aryúm	Nohva	Kháóuhro	Brot khába	Bánlá	Saba	Shé chéja	Rimso
Ugly	Midsesma	Meu jébo	Ma lemn	Málem	Maryúne	Phem bá	Kháng úvo	Brotú khába.	Bámula	Asaba	Má sécho	Marimnoso
Straight	Mistugpo					Tháng bo	Ulung twong tong	Tbácho	Tapyong	Kyúa	Dhing cho	Shújo
Crooked	Dranpo	Tháng bo	Túga	Tháng bo	Náng	Kók tú	Uđung ú twon tong	Kókténg	Békó	Kúđing	Gám cho	Búngo
Black	sGúrbo. Tudpo.	Kákpó	Kók lók	Tyokkú	Monáng	Kúnaklá	Mákachukwa	Mlángai	Hákú	Mlóngyá	Chúk chí dancho	Kérá
White	Nagpo.	Nákpó	Nakpo	Nákpó	Anik	Kúphóra	Unqú yáng wa	Tára	Túyú	Tárkya	Bóchú	Bwí syé
Red	liKarpó	Karpó	Mákpó	Má hó	A dúm	Kúhella	Háđá lává	Bála	Hyoun	Wólkyá	Gyú cho	Lala
Green	sMukbo	Márpó	Númno	Nhyam bo	A heur	Lébla	Chak la	Reingoi	Wú wón	Urkyá	Phúphi dancho	Gígi
Long	bJangklú	Jhangú	Rimbo	Rimbo	Pháng phong	Kemba	Méktá	Reug ba	Taha	Rhimba	Lót chó	Jósó
Short	Riugpo	Rimbo	Thúamó	Thúamó	Arhen	Tángba	Đung tá	Túmba	Chúba	Rúfba	Tán chu	Tú pah
Tall	Thúugpo	Thúamó	Thénbo.	Thénbo. Tho.	Atán	Kemba	Kón ta	Nolba	Tađhi	Nábba	Gbiáo cho	Laiso
Short } man	....	Thoubo.	Mábo	Mábmten. Mhou.	Athá	Tángba	Sim tá	Meba	Chigđhi. Búgo.	Chéunbo	Tem cho	Hó chí
Small	Clibúng. Phra.	Chún chúng	Tippié	Chúog bo	Achím	Chúk pa	Uchú yáng	Jáđá	Chúgo	Chámbo	Már cho	Tbe baba
Great	Chlémpo. sBombo	Bombo	Girbá	Bombu	Atio	Yonlu	Uto yáng	Gná jáng	Taugo	Thé bá	Krán cho	Kól sóttú
Round	Lumpo	Riri	Gírmo	Góto yeupo.	Rér rérba	Kugak mu	An bo	Ril to	Gógu	Phal đong	Dallo	Kúl kúl
Square	Grub zhi	Thúzi	Túpehi	Dáđli yeupo.	Ton kyong phali	Kuyok túve lish	Phéb lábá. Lea kona.	Káni pli	Pékúng	Kona pli	Chuu khá nya.	Chúr pátya
Flat	....	carel	Lililab	Le blep.	Alep.	Ku phélla	carel	carel	Pati	Phlébá	carel	carel
Level												
Fat	rGyagspu	Thó thembo	Gyámo	Sab them.	Asap.	Mel'rá	Tok pún	Choba	Lbong	Choba	Dhésbo	Dúniso
Thin	Srobbo. Ridpo	Mábo	Nénma	Gyá mó	Asyúm	Yóshú	Yóm	Jeutpá	Gónsi	Jbén ba	Rúcho	Gyé so
Weariness	....	Gyák	Yé chí	Byé kó	Achím	Namu	Hótáng	Blap chí	Tyaná	Bhlá	Mhúncho	Dati
Thirst	sKám	Khákám	Khákám	Tháng chbé	Pel	Wá mik ma	Wait má	Kwí phú	Kwí phú	Kwí phú	Páng datí	Páng datí
Hunger	ITógs	Tók	To kúng	Tò ki	Ungúó	Set lah ma	Sáú	Phóđang	Pityu	Phókré	Túkrésya	Amája

PROCEEDINGS
OF THE
ASIATIC SOCIETY OF BENGAL,

FOR NOVEMBER, 1847.

Proceedings of a meeting held on the evening of Wednesday, the 3d November, 1847.

The Hon'ble Sir J. P. GRANT, in the chair.

The proceedings of the September meeting were read and adopted—and the accounts for September and October submitted as usual.

Lieut.-Col. Waugh, Surveyor General of India, was ballotted for and unanimously elected a member.

Captain Rogers, R. N., Superintendant of the Bengal Marine, was proposed for ballot at the December meeting.

Proposed by Dr. O'Shaughnessy, seconded by Col. Forbes.

The Nuwab Nazim of Murshedabad, having been proposed as an ordinary member by H. Torrens, Esq., seconded by J. W. Laidlay, Esq., was, on the recommendation of the Council unanimously elected an *Honorary* member of the Society.

Letters were read from J. S. Torrens, Esq. Midnapore, and Major Marshall, Calcutta, withdrawing their names from the list of members.

To the Secretary of the Asiatic Society.

SIR,—I beg to return the last Journal, and to withdraw my name from the Society, as I am going on leave for probably a considerable period.

Your Obedient Servant,

G. T. MARSHALL.

October 16th, 1847.

To the Secretary of the Asiatic Society, Calcutta.

DEAR SIR,—I have the pleasure to send you a cheque for Rs. 128, the amount of the demand against me for subscription to the Asiatic Society, as

mentioned in your letter of the 17th inst. I take this opportunity of withdrawing my name from the list of subscribers, wishing success to the institution.

I am,

Your's faithfully,

September 3d, 1847.

J. S. TORRENS.

Read letters from Mr. Secretary Bushby, Home Department, forwarding extracts from a memoir by Mr. Masters, on the Natural History of the Agami Hills, communicated through Major Jenkins.

From the under-Secretary to the Government of India with the Governor General, and from the Secretary to the Government of the North Western Provinces, sending in duplicate two reports from Lieutenants Keatinge and Evans, on passages accomplished on the Nerbudda river from Mundlaisur to Baroach.

From H. M. Elliott, Esq., announcing that Lieut. Strachey's memoir on the lake districts of Manasarowur has been placed in the hands of Mr. Batten of Almorah, to be forwarded to the Society.

From Capt. Thuillier, Officiating Deputy Surveyor General, enclosing the Meteorological Register kept at the Surveyor General's Office for October.

From Capt. Vicary, Subathoo, forwarding a memoir on the Botany of Sinde.

From Mr. Laidlay, enclosing 16 Rupees, a subscription by Dr. Campbell of Darjeeling, for the repairs of the monument of Sir W. Jones, the restoration of which the Secretary stated had been entrusted to Messrs. Sherriff and Co.

From Walter Elliot, Esq., Madras, sending a paper on the language of the Goands, and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese.

From Brigadier Stacy, commanding at Neemuch, forwarding a drawing by Lieut. Anley of a rare and very large grasshopper, and tendering his cordial co-operation with the labours of the Society.

From B. H. Hodgson, Esq., forwarding a list of coins, which are offered on sale, and which Mr. Hodgson can procure for the inspection of the Society.

Dorjiling, October 1st, 1847.

MY DEAR SIR,—The Society may possibly desire to purchase the coins of which I enclose the list. Let me know and I will procure inspection for you, if it may be.

GOLD COINS.

	<i>Date.</i>	<i>Weight.</i>
One of Alexander,	—	133 grains.
— Gold Mohur of Aurungzeb.	1704	
— Double Guinea of George 2d,	1738	
— Louis d'Or, Louis 15th,	1743	
— Napoleon d'Or,	1808	
— 7 Shilling piece, George 3d,	1797	
— of Ferdinand 6th, Spain,	1758	27 do.
— Catherine 2d,	1777	6 do.
— Albert and Elizabeth,	1627	54 do.
4 Madras Pagodas,		
3 Gold Rupees.		

SILVER COINS.

4 Old Roman,	
12 Old English from Edward 1st,	
13 Scottish,	
65 British, from James 1st to George 3d,	41 tolas.
8 French, 4 of Napoleon,	11 do.
1 Italian Napoleon, 5 Lire,	
20 Spanish, 1 Joseph,	13 do.
5 Portuguese,	
2 American $\frac{1}{2}$ Dollars, 1795—1808,	
1 Pope Clemens 13th, 1761,	
6 Belgian,	5 $\frac{1}{2}$ do.
2 Sicilian,	1 $\frac{1}{4}$ do.
1 Burgundy, Brabant, 1618,	2 $\frac{1}{3}$ do.
1 Brunswick,	
2 Russian, Cath. 2d,	2 $\frac{2}{3}$ do.
5 Danish, from 1710 to 1808,	4 $\frac{1}{3}$ do.
1 Jewish Shekel,	$\frac{5}{9}$ do.
1 Charles 9th, 1607,	
16 Spanish, Prussian, Bavarian. American,	
7 Rupees of different Bundelcund states,	
5 Burmah Rupees.	

SILVER MEDALS.

Louis 14th,

Charles 2d, (Restoration,) }

Caroline, (Coronation) 1727, } 6 $\frac{2}{3}$ do.

COPPER AND BRASS COINS.

Old Roman,	40	Bavarian,	1
Russian,	10	Danish,	1
Dutch,	18	Prussian,	1
French,	13	Austrian Maria Teresa,	1
Portuguese,	5	Chinese,	6
English, Scotch, Irish, Manx, ..	56	Acheen,	9
American,	4	Swedish, &c.	8
Spanish,	3	Unknown,	13
Indian,	15	European,	6

From B. H. Hodgson, Esq., regarding a donation of certain works he desires to forward to his Holiness the Pope.

W. B. O'SHAUGHNESSY, *Esq. Secretary, Asiatic Society, Calcutta.*

Dorjiling, 20th October, 1847.

SIR,—I am about to transmit to you a box containing forty-seven Volumes, as per accompanying list. These works were obtained by me from Lassa, through the kindness of the Chief Pontiff there, or grand Lama, and they are the whole remaining relics of the Library of the Tibetan Mission of the Propaganda at Rome. It is my wish that the books should be presented on my behalf to His Holiness the Pope, who is now gathering golden opinions throughout Europe by his sagacious and benevolent efforts for the regeneration of famous and beautiful Italy. The Society, or the Government, will, I feel assured, readily second my wishes by procuring the conveyance and presentation to be made in the most fitting and convenient manner, and upon that point I request you will be pleased to communicate with His Honor the President in Council. These books are all that could be obtained by earnest endeavours and inquiries; and, small as is their number, I believe that they will be acceptable on various accounts to His Holiness the Pope, and shall be delighted to hear that such has been the case. You are aware that the Church of Rome had formerly large and flourishing Missions in China, Tibet and Nepal. All went to utter ruin towards the close of the last century, when the few Christians belonging to the Nepalese Mission found refuge in Sarun. The works now forwarded are all that remains of the once flour-

ishing Mission in Tibet, whence the Missionaries were expelled by the Chinese into Nepal, and thence by the Gorkhas into Sarun.

I am, Sir,

Your obedient servant,

B. H. HODGSON.

List of books presented to His Highness Pope Pius IX. by B. H. Hodgson, of the Bengal Civil Service, late British Minister at the Court of Nepal.

<i>Names of works</i>	<i>Volumes.</i>
Martyrologium Romanum. Venice, 1758.	1
Storia della vita e del cultu Dis' Vincenzo Ferrerio. Rome, 1735.	1
Istoria di Maria Vergine. Naples, 1730,	1
Mistica Città di Dio. Trent, 1751,	4
Collectanea Bullarii. Venice, 1640,	1
Norma Perfecti Episcopi. Komarek, 1719.	1
Ludolphi Vita Christi. Venice, 1637,	1
Scholastica Commentaria Thomæ Aquinatis. Venice, 1701.	1
Pandulphi Vita Gelasii II. Papæ. Roma, 1655,	1
Summa universalis Theologiæ composita a Cacciaturo Aracand Amico.	
Rome, 1726,	1
Nuovo Leggendario della Vita di Maria Vergine, &c. Venice, 1645,	1
Vita del B. Giuseppe Da Leonessa. Genua, 1605,	1
Hieronymi Cardani Somniorum Libr. IV. E. com. m. Neronis, &c. &c.	
Basil, 1569,	1
Delle Glorie de Santi Templi. Tre Libri. Rome, 1754,	1
Logicæ Summula, autore Hieronymo de Angelis. Naples, 1653,	1
Francesco di Salazar's Considerations on the spiritual exercises of Loyola.	
Rome, 1757, 8 copies.	8
Dichiarazione di tutto cio che contiene la Religione Cristiana. Roma.	
1738, 2 copies.	2
Vita Toribii Alphonsi. Batavia, 1670,	1
Biblorum Sacrorum pars altera.	1
Rubricæ Generales Breviarum.	1
Repertorium Morale Autore R. P. Octavio Maria A. S. Josephi. Ve-	
nice, 1706,	1
Institutioes Theologiæ ad usum Seminarum Pietavien. s. Pietav, 1727.	
Meditazione del Lodovico da Ponte. Venice, 1719,	2
Catechismus Ex decreto Concilii Tridentini. Brixia, 1632,	1
Secretorum Agri Eucharistia autore Antonio Mizalla. Lutetiae, 1550,	1

Janua Grammaticæ auctor Francisco Latino et Nicolao Nerio. Rome,	
1736,	1
Dell' Imitazione di Cristo di Tomaso de Kempis. Padua, 1713,.....	1
Le Directeur des Confesseurs par M. Bertant. Rouen, 1663,.....	1
Manuale Thomistarum Biterris Editio 4, Baptistæ Gonet, injured, and imperfect, 1681,.....	2
R. P. Thomæ Tamburini Opera Omnia. Venice, 1694,	1
Bartholomæ Medinæ in Aquinatis tertiam partem Expositio. Venice, 1590,	1
Del Mappa Mondo Istorico, Opera del Antonio Foresti. Venice, 1725,	
Incomplete,	3
	<hr/>
	Vols.... 47

(Signed)

B. H. HODGSON.

Dorjiling, in Sikim, 20th Oct. 1847.

[Mr. Hodgson's communication was confided to the management of the Council of the Society who were requested to carry his wishes into effect.]

From M. P. Edgeworth, Esq., Umballah, forwarding a paper entitled, "Two hours' Herborization at Aden."

Banda, October 25th, 1847.

My DEAR SIR,—I have the pleasure to enclose a paper for the Journal upon the Aden Flora, such as I saw in a couple of hours scramble among the rocks there—although the flowers were not numerous yet their forms are curious, and as far as I am aware no notice has been published of the Aden Flora. M. Botta's collections may very likely have included some of what I suppose to be new, but as I have not any thing but the beginning of his work and no part of Boissy or Ancher on Oriental plants, I cannot be as sure of my ground as I could wish—still I do not think a possibility of that sort is a sufficient reason for my not giving to the public my observations for as much as they may be worth.

I am meditating an account of the Botanical results of an ascent of Parusnath, the high hill near the trunk road in the Behar or Ramgurl ranges—but I have but little time for such things—and have not all the works I require for the purpose, to do it as I should wish.

Your's very truly,

M. P. EDGEWORTH.

From Mr. Piddington, forwarding letters from Major Jenkins and Capt. S. Reynolds, with a description and drawing of the sculptured brass vessels used as a medium of exchange among the Garrow tribes.

MY DEAR PIDDINGTON,—I am not Archæologist enough to know if this account of the Garrow Korahs is of any interest, but the name itself may be new to you. A Korah or Corah is a brass basin, of which the enclosed paper gives you the depth and circumference.

It is rather a curious thing that these Corahs are the current coin of the Garrows, and here is paid fines and tributes in Corahs. We sell them at auction, and the Bengalis take them back again in the way of trade and so I suppose, they hover over these hills for ages. I did not know what Capt. Reynolds says that they were in demand on account of the value of the Brass, but this value perhaps attaches only to the Corahs of the days of old. At present new ones are I believe made in the Mymensing and Rungpore zillahs, and I suppose the brass is as bad as it can be.

The old Corahs must also be of Bengali manufacture, for the Garrows do not work in brass and not even in iron.

I enclose another bead in great demand amongst the Nagas. Is it Cornelian or glass? Can you tell me if such are procurable in Calcutta, and at what cost per 100.

Your's sincerely,

October 16th, 1847.

J. JENKINS.

Goalpara, August 22nd, 1847.

MY DEAR SIR,—I enclose a sketch made by Mr. Leslie, of the embossed figures and ornaments on a Garrow Korah or dish, which was brought in in a case of theft the other day, and as it appeared to me curious how these people have got hold of such things, I got Mr. Leslie to sketch it in order to send it you in hopes you would be able to procure information on this head.

The Garrows themselves do not know how their ancestors became possessed of these dishes, and state that they are heirlooms in their families, and are only used on grand occasions. The omlahs and others who I have spoken to say that they are of Bengalee manufacture, and that the Garrows in the first instance obtained these from them. If so what is the reason of the Bengalees anxiety to purchase these Garrow Korahs, as they *can* obtain, it may be supposed, as good in Bengal, but they are willing to give any price here for the Korahs to sell in Bengal.

The metal being pure and good the art must have become extinct amongst them and the purchase merely for the profit on the sale of the metal, or else the Korahs are the manufacture of other countries; my reason for supposing they are not Bengali is because the dishes are of an entirely different shape from those used by Bengalis, and when they repurchase them from the Garrows they do so merely for the profit on the metal. I am not acquainted sufficiently with the heathen mythology to know what the figures of the accompanying sketch denote, but they are beastly enough to belong to the Hindus. Are they Hieroglyphical? The dish from which this sketch was taken was of the circumference of the paper, and the figures are of the exact size each figure was in relief, rising above the side of the dish about half an inch.

My dear Sir,

Your's very sincerely,

S. REYNOLDS.

[A further notice on this subject will appear in a future number.]

From Capt. Kittoe, submitting copy and translation of inscription on the ruined temple of Oomga.

Note from Mr. Hodgson enclosing remarks on the Serica Regio of the ancient geographers.

Dorjiling, 31st August, 1847.

MY DEAR SIR,—The enclosed may perhaps appear to the Society of some little interest with reference to Messrs. Taylor's and Cunningham's recent remarks on the Serica Regio, or, at all events will serve to apprise the Society that I have not been neglectful of its wishes with regard to the Mission to Tibet, though I regret much that too late a notice and want of books, have prevented my doing so much as I would otherwise gladly have done.

Your's most truly,

B. H. HODGSON.

(Copy.)

Darjeeling, 31st August, 1847.

MY DEAR WAUGH,—Many thanks for the perusal of Lieut. Strachey's letter. I am sure he will answer your expectations from him. As you say, conjectural and historical geography, are poor things, after all; for geography is pre-eminently a matter of facts, and 'tis futile and wearisome to a degree to follow the philosophers who so dashingly substitute theory and conjecture in this field for things more solid, and alone admissible in our day of actual universal contact with those things. Nevertheless conjectural geography may be of high service in sharpening and

guiding the attention of him who has to traverse the regions speculated upon; and, from the perusal of Humboldt, Klaproth, Grosier, Remusat, Prieiard, and from comparison of what they say with De Coros, Gerard and Moorcroft, I have *now* filled my head with matter for questioning, and much regret that I had not sufficient warning, so that what I wrote for you, six weeks ago, was the mere crumbs of memory. Still however I want Klaproth's *Carte de l'Asie Centrale* (Berlin, 1835) and Ritter and Mahlman's maps of yet later date, and therefore, though with every wish to be useful, I will write no more at present lest I should iterate, merely and clumsily, what Lt. Strachey will find in those, the last and best, guides, and because also one evil of this conjectural system of facts is that there is no getting one's say into moderate compass! I hope Lt. Strachey will be able to penetrate into central and eastern Tibet. If he could get in that direction, as far as Siling, and thence trace the boundary of China, and of Kham, as far as Assam, he might solve a world of most interesting geographic and ethnographic problems. Siling, I am sure, is the *Serica* regio of the Classics, said region including Tangut, Sifan, Kham, Shensi, Setchuen, in reality, and in the vague apprehension of that day extending to all the proximate parts which either furnished any portion of the things in commerce or lay in any of the routes of the traders, so that the sub-Himalayas on one side (including Assam), and Indo-China on the other, and Bishbalig on a third hand, all came to be comprised in the *Serica* vel *Sinica* regio, the nucleus of which certainly was Siling, though it might and did extend thence westward over little Bucharica. It would be a grand thing for geography (and ethnography) to make out the alleged differences and identities in regard to Tangut, Sifan and Kham; and to mark off their boundary towards China proper and little Bucharica and Mongolia; and to test the fact of a great transverse snowy range (Ynn-ling, Pe-ling) answering on the east to the Beluttagh on the west, and forming, if it exist, the eastern term of High Asia, as Belut does the western; and to find out how it is that *with* such a meridional or vertical range forthcoming between these Chinese and Tibetan countries, nevertheless so many and such large rivers flow off from the latter, east and south, into China, and Indo-China, &c. &c. &c. Then again, in ethnography, the power of testing the meaning of the Tibetan "*Hor-Sok*," precisely and accurately, by means of language and physical attributes,* and, by the same means, of marking off distinctly the Tibetan fixed and nomade races from the Chinese, and from the Scythic races (Turk, Mongol, Tungus) is a rare chance for this Mission,

* Sogdiana doubtless included the Bishbalig as well as Anderjan, Tashkand, Khajand, &c. et intra Imaum (adareton) the towns on either side having always been, and being still, inseparably blinded.

which I hope it will not neglect ; nor yet forget the immense interest attaching to the *ubi et quid* of the classic Sacæ and Indian Sâkas, whose headquarters were, I am sure, the Sogdiana of the Classics, and whose existence *there* as a great people, so long ago as the 5th Century, B. C., is attested by their King's visit to Sâkya at Cattuck, as is their contemporaneous existence as a great people throughout *Northern India* or the N. W. provinces, by all the records and events of Sâkya's life, he having been himself of their blood and breed, and the Sâkas and Siehivis, all his fellow-clansmen of the race of the Sacæ of Sogdiana, whose very name seems to survive in the Sok (pronounced Sog) of Tibet at this day, and also in the Soch or Yakuts of the Lena, a far-dissevered but true limb of the same mighty body which was famous ages before the Tartars and Mongols were heard of, and which has an intimate connexion with Indo-germanic History in the West and the East. Could we recover the clue to this race, it would be a brave event indeed.

Yours ever,

(Signed) B. H. HODGSON.

From Capt. Kittoc, offering his services to the Society as their Honorary agent at Benares ; advising the issue of a circular to Political officers, seeking information regarding the festivals held near their stations ; also an application to Government for free transit of sculptures in the river Steamers.

To the Secretaries, Asiatic Society.

Banares, 29th August, 1847.

DEAR GENTLEMEN,—I have the pleasure to forward a paper on the travels of Chi Fa Hian in the province of Behar with a description of the localities I lately had an opportunity of visiting, attempting to follow this clever and truthful Chinese priest's track. The subject being one of considerable importance in many points of view, I trust therefore it may prove acceptable.

2nd. I beg to suggest for the consideration of your Society, and of its Committee of papers, my proposal that a few copies of the Oriental works on hand should be sent to me for disposal (by sale) at this city ; the Sanskrit works in particular. I shall be happy to afford my assistance in this matter, which may better our funds.

3d. I propose that the Society should issue a circular letter to all public functionaries, and more particularly to Political Officers (who have generally more leisure) calling on them to collect notes on the different festivals held in or near their stations, stating the period of the year in which such are held, at what places, what day of and in what moon ; the length of time

continued, the nature of the rites and ceremonies, the castes most engaged in each, and any other information which intelligent persons will be so good as to collect. I have often reflected upon the usefulness of such information properly embodied and considered; by such we may be able to throw great light on the ancient religion of the country, and more particularly on the subject of Buddhism in its early form. Mr. Laidlay has kindly brought to my notice a very important fact described by Fa-Hian, viz. the existence of a "Rui jatra," or Car procession of the image of Budha, at the same period as that now observed for the Car of Jugnath, which fact adds weight to an opinion I have long held that both Jugnath and Somnath were originally Buddhist fanes. A great fair was held at Sarnath, last week, a place of known Buddhist origin, but the object worshipped is Mahā Deva, which again adds weight to another opinion I have expressed on the possibility of that worship being also connected with Buddhism for as I have shown already, wherever Buddhist relics exist there also we find the emblem of Siva, or the male power.

4th. I request that your Society will apply to Government to allow sculptures and other objects worthy of a place in the Museums of Calcutta and the India House to be taken free of expense on board their river steamers. I for one am so situated that I could supply many very useful specimens. I have at present several very curious idols lately dug up, and many more would be supplied.

In conclusion, I beg to offer my services whilst at this place as agent on all matters of interest to the Society. I wish to further the views of my kind patron, our late lamented Secretary, James Prinsep, whose name is still mentioned with respect and affection at this seat of his first labours for the interest of our Society.

M. KITTOE.

The marks of the Society were voted to Capt. Kittoe for his obliging offer para. 2d and last, which was accepted; his suggestions in paras. 3d and 4th being referred to the Council for consideration.

From Baron Van Hammer Purgstall, transmitting a set of the Vienna Review for the last year.

From Dr. Julius Retzhold, Librarian to His Royal Highness the Prince John of Saxony, acknowledging with thanks the present from the Society, of Abdul Razzaq's Dictionary of the technical terms of the Sufees.

From Messrs. Allen and Co., London, dated 19th August, 1847, enclosing annual statement of account.

From Mr. Christian of Monghyr, presenting the Catechetical dialogues of Sook, Sanscrita, with English version.

Received through Mr. Blyth—

Meteorological Register for May, June, and July, 1846, kept at Kurachee, by Lieut. Blagrave.

Also, for exhibition, a specimen of Punjabee art, illustrative of the Ornithology of the country of the five rivers.

Communications were submitted from the Council of the Society—

1. Informing the Society that Mr. Muller, the accountant, having been compelled by ill-health to proceed to Darjeeling, they had selected Mr. Frederick Greenway to officiate in Mr. Muller's place. (Mr. Greenway is appointed to act for Mr. Muller as accountant to the Mint). Approved accordingly.

2. An opportunity occurring for procuring at cost price, the following valuable works :—

Dumas Chimie appliquée aux arts, 8 vols. with atlas.

Villefosse Richesse Minérale, with atlas.

Hassenfratz, Siderotechnie ; price for all Rs. 320.

The Council recommend their being purchased for the Library—agreed accordingly.

3. The Council submitted a letter from Mrs. Belnos, forwarding for the inspection, opinion and patronage of the Society, MS. and drawings, entitled “ Illustrations of the Sundhya, or daily prayers and poojahs of the Brahmins.”

The Council having referred the application to the examination of a Sub-committee, have received a report, in which the collection of drawings is described as curious and interesting,—the text well written—and if lithographed by able artists in Europe, and certain Anatomical defects in the drawings remedied, deserving the Society's patronage on the publication being completed. The Council propose that a communication to this effect be addressed to Mrs. Belnos. The Sub-committee and the Council further recommend the purchase for 100 Rs. of a copy of Mrs. Belnos' published work on the manners and costumes of the people of Hindustan.

The preceding proposals were unanimously adopted.

With reference to the objection made by a member lately elected to paying for the whole quarter, he having been elected in the last

month thereof, the Council propose, as a future rule without retrospective effect, that members only pay from the month in which they are elected—agreed unanimously.

5. The defaulters' list having been again under consideration of the Council by a vote of the September meeting, they propose—

That members in India defaulters for more than 12 months be struck off the list, after three months' notification being given—and that the names of members removed on this account be duly published in the Society's proceedings.

Unanimously agreed to, and it was further directed to discontinue sending the Journal till arrears be paid up.

6. The Council submitted a letter from Dr. Roer, presenting the portion of the Rig Veda he has already completed, including the text and two translations, prose and metrical. The Senior Secretary read the prose version of several hymns.

After the reading of the hymns, it was proposed by Col. Forbes, seconded by Mr. O'Dowda, and agreed, that the MS. and versions be referred to the Oriental Section for their report, and that the Assistant Secretary, Rajendra Lal Mittra, be elected a member of that Section.

Lastly, the council by advice of the Oriental Section, recommend the distribution of Dr. Hæberlin's Sanscrit Anthology according to the annexed list, which was handed in:—

1 The Honourable the Court of Directors,.....	25 copies.
2 His Royal Highness John Duke of Saxony,	1 copy.
3 The University of Oxford,	1 do.
4 Ditto Cambridge,	1 do.
5 Ditto Dublin,	1 do.
6 Ditto Christiania,	1 do.
7 The Royal Asiatic Society,	1 do.
8 The Asiatic Society of Paris,	1 do.
9 The Academy of Berlin,	1 do.
10 ——— Munich,.....	1 do.
11 ——— St. Petersburg,.....	1 do.
12 American Philosophical Society,.....	1 do.
13 Prof. H. H. Wilson,	1 do.
14 Dr. W. H. Mill,.....	1 do.
15 Sir J. Johnston,.....	1 do.
16 The Honourable G. Turner,	1 do.

17 Col. L. C. W. H. Sykes,	1 do.
18 Sir G. C. Haughton,	1 do.
19 M. E. Burnouf,	1 do.
20 M. P. E. Faucause, Paris,	1 do.
21 M. Langlois, Paris,	1 do.
22 Capt. Troyer, Paris,	1 do.
23 Baron Von Hammer Purgstall, Vienna	1 do.
24 Charles Lassen, Bonn,	1 do.
25 F. Bopp, Berlin,	1 do.
26 A. Ewald, Tübingen,	1 do.
27 F. Kúchert, Berlin,	1 do.
28 A. F. Pott, Halle,	1 do.
29 J. F. Grotefend, Hanover,	1 do.
30 J. Gildemeister, Bonn,	1 do.
31 H. Brockhous, Jena,	1 do.
32 Dr. Hófer, Berlin,	1 do.
33 F. Benary, Berlin,	1 do.
34—Bóethlinck,	1 do.
35—Gorresis, Turin,	1 do.
36 The Honourable Mr. Thomason,	1 do.
37 B. H. Hodgson, Esq.	1 do.
38 Major G. Marshall,	1 do.
39 J. Muir, Esq.	1 do.
40—Trevor, Esq.	1 do.
41 Raja Radakant Deb,	1 do.
42 Dcbendernath Tagore,	1 do.
43 Dr. J. Ballantyne,	1 do.
44 Bombay Branch Asiatic Society,	1 do.
45 Madras Literary Society,	1 do.

Report of the Curator, Museum of Economic Geology, for the months of September and October.

From W. C. Thorburn, Esq., we have received several cannon and swivel balls of a fine grained granite (almost a micaceous sandstone) from a hill fort near Dhontola-Kooda-Ghat Purguuna, in the district of Gowalpara.

From Major Jenkins we have received eight specimens of Marbles, Serpentine, Jasper, Basanite, &c., some of which are of great beauty, and nearly all good additions to our cabinets in both departments.

In reference to them Major Jenkins remarks that at a future time may find employment for a large body of workmen in converting them into ornamental

articles, as is now done with serpentines of the Lizard, which many of them very exactly resemble. And it was only recently discovered that the Cornish Stones were of any value.

That gentleman has also forwarded to us additional specimens of the Deo Monnee beads, of which some are distinctly enough nothing more than blue and green beads and bugles, and the red ones evidently artificial. In a subsequent letter Major Jenkins sends one of the large spindle-shaped cornelian beads so common on the coast which he also states to be of value as a Deo Monnee. I have procured, and after grinding them a little sent him a supply of various kinds of bazar and European beads amongst which no doubt some may be found to possess the peculiar characters entitling them to be considered as sacred.

Geological and Mineralogical.

I have the pleasure to announce here a new mineral discovered by Captain Newbold in the Kurnool district, and which I have named Newboldite.

It has also the rare merit of establishing a new family of Minerals, viz., one of the double sulphurets of the metals and earths, it being a compound of bi-sulphuret of Iron with some earth, which may possibly be new, but being obtained in very minute quantities I am unwilling to pronounce upon it decisively.

I have put the mineralogical and chemical details into a separate paper for the Journal, as they would not interest the meeting.

Major Jenkins has sent us a few specimens of boulders from Sudiya, amongst which is a very fine specimen of Talcite or Nairite, which is an addition to our Mineral Cabinet.

LIBRARY.

The following books have been received since the last meeting.

PRESENTED.

Results of Astronomical Observations made during the years 1834, 1835, 1836, 1837, and 1838, at the Cape of Good Hope, by Sir John F. W. Herschel.—BY HIS GRACE THE DUKE OF NORTHUMBERLAND.

The Transactions of the Royal Irish Academy, Vol. XXI. part I.—BY THE ACADEMY.

Proceedings of the Royal Irish Academy. Vol. III. parts I, and II.—BY THE ACADEMY.

Meteorological Register kept at the Surveyor General's Office, Calcutta, for the months of August and September 1847.—BY THE DEPUTY SURVEYOR GENERAL.

LeMoniteur des Indes-Orientales et Occidentales, Tome II. No. 3.—BY THE EDITOR.

Pre-eminence of the Vernaculars ; or the Anglicists answered : being four letters on the Education of the people of India. By B. H. Hodgson, Esq.—BY THE AUTHOR.

The Calcutta Christian Observer, for September and October 1847.—BY THE EDITORS.

The Upadeshak, Nos. 10, 11.—BY THE EDITOR.

The Oriental Baptist, Nos. 10, 11.—BY THE EDITOR.

The Journal of the Indian Archipelago and Eastern Asia, Nos. II, III.—BY THE EDITOR.

Journal of the Royal Asiatic Society, Vol. X. part II.—BY THE SOCIETY.

Jahrbucher der Literatur, for 1846.—BY BARON VAN HAMMER PURGSTALL.

The Journal of the Royal Geographical Society, Vol. XVII. part I.—BY THE SOCIETY.

The Quarterly Journal of the Geological Society, No. 11.—BY THE SOCIETY.

Tatwabodhini Patricá, Nos. 50, 51.—BY THE TATWABODHINI SABHA.

Bulletin de la Société de Géographie, Troisième série, Tome VI.—BY THE SOCIETY.

The Oriental Christian Spectator for October 1847.—BY THE EDITORS.

Zeitschrift der Deutschen morgenlandischen Gesellschaft herausgegeben von den Geschäftsführern. Heft II.—BY THE EDITOR.

EXCHANGED.

The Edinburgh New Philosophical Journal, No 85.

The London, Edinburgh and Dublin Philosophical Magazine, Nos. 205-6.

Journal of the Agricultural and Horticultural Society, Vol. VI. part I.

The Athenæum, Nos. 1027-30, -31, -32, -34, -35.

PURCHASED.

A Comparative Grammar of the Sanscrit, French, Greek, Latin, Lithuanian, Gothic, German, and Slavonic Languages, by Professor F. Bopp. Translated from the German by Lieut. Eastwick, and conducted through the Press by Professor Wilson. 2 Vols. 8vo.

Travels in New Zealand ; by Ernest Diffenbach, M. D. 2 Vols. 8vo.

Memoirs of the Life and Administration of Sir Robert Walpole, Earl of Oxford ; with original correspondence and authentic papers, never before published. By Wm. Coxe, 3 Vols. 4to.

Traité de Chimie, Appliquée aux Arts ; par M. Dumas, vols. 1 to 3, and a 4to Atlas.

La Sidérotechnie, ou l'Art de Traiter les Minéraux de fer pour en obtenir de la Fonte, du Fer, ou de l'Acier ; par J. H. Hassenfratz. 4 Vols. 4to.

De la Richesse Minérale, Considerations sur les Mines, Usines, des différens Etats présentées comparativement, 1. Sous le rapport des produits et de l'administration, dans une première division, intitulée *Division Economique* ; 2. Sous le rapport de l'état actuel de l'art des mines et usines, dans une seconde division, intitulée *Division Technique* ; (avec une atlas in folio, par A. M. Heron de Villefosse.

The Birds of Australia, by J. Gould. Parts XXVI. XXVII.

The Atesh Kedah, or Fire Temple, by Hajji Lutf Ali Beg, of Isfahan,—Edited by N. Bland, Esq.

Journal des Savants, Juin et Juillet 1847.

The London, Edinburgh, and Dublin Philosophical Magazine, Nos 126 and 130.

The Annals and Magazine of Natural History, No. 131.

The Edinburgh Review, No. 173.

The Calcutta Review, No. 15.

Vetālapanchavingsati, or the twenty-five tales of Vetāla. 1 Vol. 8vo.

The North British Review, No. 14.

MUSEUM OF ANTIQUITIES.

Cannon and swivel Balls from a Hill Fort near Dhontola Khooda Ghaut Purgunnah, in the district of Goalpara, Assam.—Presented by W. C. Thorburn, Esq.

FOR DECEMBER, 1847.

At a meeting of the Asiatic Society, held on Wednesday, the 1st of December, 1847.

G. A. BUSBY, Esq. in the Chair.

The proceedings of the last meeting were read and confirmed, and the accounts and vouchers for the past month submitted as usual.

The Senior Secretary sought and obtained permission to print the accounts for the past year previous to the next meeting—the meeting to be held on the 12th of January, to permit of the preparation of the Annual Report to be then brought forward.

Capt. Rogers, R. N., Superintendent of Marine, was duly ballotted for and elected a member of the Society.

Read letters from Dr. L. C. Stuart, withdrawing his name from the list of members.

To the Secretary, Asiatic Society, Calcutta.

MY DEAR SIR,—I am sorry that circumstances compel me to request that you will be good enough to accept of my resignation as a member, but beg you will continue to send me the Journal as heretofore.

May I ask whether I am not entitled to a copy of the Asiatic Researches? I trust that if in your power, you will meet my wishes, and if so, send the Vols. to the care of the Govt. Steam Agents at Allahabad.

I regret being compelled at present to withdraw from so distinguished a body, but trust hereafter to be enrolled as a member again.

Your's faithfully,

LUDOVICK C. STUART,
Asst. Surgeon H. M. 29th Regt.

Kussoulie, 5th November, 1847.

From the Librarian to H. M. the King of Prussia, forwarding several works presented to the Asiatic Society by the Minister of Public Instruction, and the Royal Academy of Sciences of Berlin.

To the Secretary of the Asiatic Society of Bengal, Calcutta.

SIR,—In continuation of my letter dated 10th June, 1845, I have the honor of forwarding to you a copy of the books mentioned below, intended for the use of the Royal Asiatic Society, and presented on behalf of his Majesty's Minister of Public Instruction and the Royal Academy of Sciences.

Adding a selection of books on behalf of the Royal Library, intended for the same use, I hope that these works may prove of sufficient interest to deserve a place in the library of the Royal Asiatic Society, and I beg you Sir, to accept the renewed assurance of the highest consideration with which I have the honor of being,

Sir,

Your obedient Servant,

DR. G. N. PIRTZ,

*His Royal Majesty's Chief Librarian and intimate Counsellor of Government.
Berlin, 16th June, 1847.*

BOOKS PRESENTED.

1. *By His Majesty's Minister of Public Instruction :*
Corpus inscriptionum Graecarum. Vol. I. II. III., 3 Vols. fol.
Aristoteles. 4 Vols. 4to.
2. *By the Royal Academy of Sciences :*
Abhandlungen der Königlichen Akademie der Wissenschaften zu Berlin.
Jahrg. 1822—1844. 27 Vols. 4to.

3. *By the Royal Library :*

Klaproth, *Chrestomathic Mandchou*, 8vo.

EjUSD. *Supplément au dictionnaire Chinois-latin*, fol.

EjUSD. *Verzeichniss der Chinesischen und Mandchuischen Bucher und Handschriften der Königlichen Bibliothek zu Berlin*, fol.

Schott, *Fortsetzung des Vorstehenden*, 8vo.

Index librorum ad celebranda saecularia reformationis tertia, 8vo.

Index librorum quibus Bibliotheca regia Berolinensis aucta est annis 1835—1839.

4 Vols. 4to.

Eutwürfe und Studien eines Niederländischen Meisters ausdem IV. Jahrhundert. quer, 8vo.

Beger, *Regum et Imperatorum Romanorum Numismata*, fol.

EjUSD. *Lucernae*, fol.

EjUSD. *Ulysses*, fol.

EjUSD. *Poenae infernales*, fol.

EjUSD. *Numismata Pontificum Romanorum*, fol.

v. Diez, *Denkwürdigkeiten von Asien*. Bd. 1. 2. 2 Vols. 8vo.

EjUSD. *Ermahnung an Istantul*, 4to.

EjUSD. *Ueber Inhalte und Vortrag des Königlichen Buchs*. 8vo.

Buch des Kabus. Uebersetzt von v. Diez, 8vo.

From Capt. Madden, B. A, Almorah, announcing the communication of an Essay on the Flora of Kumaon.

From the Officiating Deputy Surveyor General, forwarding the Meteorological Register for November.

From Mr. J. W. Grant, with extracts of a note from the Hon'ble Mr. Thomason, Lieut.-Governor N. W. Provinces, describing a graduating machine invented by Capt. Strange, 7th Madras Cavalry.

Simlah, 2d Oct. 1847.

MY DEAR MR. GRANT,—Captain A. Strange, 7th Madras Light Cavalry (now here on leave) is a very ingenious mechanic. His forte is the making of Instruments. He has made up himself here a very ingenious little machine for graduating scales. The surface to be graduated is moved not in the common way by a screw, but by a series of wheels, in fact by clock machinery. By its aid he can divide an inch into 1350 parts. He to-day brought me his machine and showed me its operation on the enclosed picce of speculum metal cast by himself. You will observe on it, three sets of scales. The longest and the most perfect was done with care in his own study. The middle and worst was done to-day amongst a room full of people, when the machine was hastily put up in my house, and was impeded by dust, &c. The set at the other extremity were done in his own house, but amongst many interruptions. The sets show divisions 270 to an inch and 1350 to an inch,

with figures. The machine is a mere model, and far from possessing the accuracy and finish which he could give it under greater advantages than he can have here. Now pray put the piece of speculum metal in your microscope and tell me what you think of it. If as I suppose, you will be much struck with Capt. Strange's ingenuity, pray show it to your scientific friends that his rare qualifications may be known. Perhaps if you were to show it round the room at some meeting of the Asiatic Society, it would attract attention.

J. THOMASON.

From Capt. Newbold, regarding a proposed translation of a Malayan History of Java, by M. Edouard Du Laurier, of the Asiatic Society of Paris.

You will be glad to hear that my talented and indefatigable correspondent Mr. Ed. Du Laurier, member of the Council of the Société Asiatique of Paris, is engaged in the Translation of a Malay History of Java. I give you his own words, and if the President or the Secretaries of the Asiatic Society or yourself can obtain him any subscribers I shall feel obliged.

“Je vais entreprendre en ce moment une grande publication celle de la grande chronique de Java, *سلسله راجه مدانه جاوا* rapporté de Batavia par Raffles, et que j'ai fait copier sur l'exemplaire de ce livre que m'a été communiqué par le conseil de la Société Royale Asiatique de Londres. L'ouvrage formera deux volumes un 4to et paraîtra en plusieurs livraisons.”

From Mr. Mansel of Calcutta, through Mr. Piddington, offering to repair without charge the ivory model of the Taj, if sent to his house for that purpose. Mr. Mansel's offer was accepted, and the thanks of the Society recorded.

From Col. Ousely, communicated by Mr. Piddington, enclosing sketches and an account of temples in Surgunge. (Directed to be published in the Journal.)

From Mr. Hodgson, received Dec. 1st, forwarding a comparative Vocabulary of the several languages or dialects of the Eastern sub-Himālayas, from the Kalee or Gogra to the Dhanseri, with the written and spoken Tibetan, for comparison. (Directed to be published.)

From Capt. Vicary, Sabathoo, announcing the discovery of fossil bones in the “*Secondary formation*” of the Himālayas.

I am happy to announce the discovery of bones, the Fossil remains of Crocodiles, in the limestone beds near Subathoo. These are the first fossil bones which have been found in the “secondary formations” of the Himālayas. The bones

are accompanied abundantly with a species of *Cerithium* (or *Turritella*?) The locality is about four miles south of Subathoo. I had previously found some indistinct remains of either a Chelonian or Crocodilean character close to my own house. They were firmly imbedded in an intensely hard pudding stone. But my last discovery has placed the matter beyond all doubt.

The limestone beds (near Subathoo) are of little thickness, alternating with, and subordinate to, immense beds of a fissured and friable clay slate, which often contains calcareous matter, derived doubtless from the disintegration of shells originally imbedded in it, and of which the indistinct remains are often apparent; the slate often passes gradually into the limestone, and at such points only are casts of Fossils procurable. The central portion of the limestone beds is intensely hard, and although abounding in fossil remains, nothing can be individually detached.

In many places the limestone beds seem to be wholly composed of *Ostrea*, but so firmly cemented together, that as yet I have been unable to obtain an entire specimen. In other beds casts of an *Astarte* like bivalve are most abundant, sparingly accompanied with *Turritella* and a few other spinal shells; specimens capable of identification are rare, although individuals are sufficiently abundant; the number of genera and species as far as I have yet noticed are few. *Ostrea* seems to be the only shell retaining a portion of its calcareous matter, all the others are casts. The bones are completely petrified, not a particle of animal matter remaining, and it is impossible to dislodge them entire. Part of a lower jaw showing six alveoli with broken off teeth, and a scapula, are among the most perfect I have been able as yet to disengage from the rock. I mean shortly to revisit the place and to renew my efforts to obtain good specimens.

W. VICARY.

Subathoo, 20th Nov. 1847.

The Council communicated a letter from the most Reverend Dr. Carew, Archbishop of Edessa, offering, in reply to an application from the Society, his suggestions and cordial co-operation in forwarding to His Holiness the Pope, the works once belonging to the Roman Catholic Mission in Thibet, and which Mr. Hodgson has procured from the Grand Lama for presentation to Pope Pius IX. The thanks of the Society were unanimously voted to His Grace the Archbishop, whose suggestions as to the mode of transmitting the books, were directed to be adopted; and a complete set of the Society's Oriental publications, *Researches and Journal*, to be forwarded at the same time for presentation to the Library of the Vatican.

Also extracts from a letter received by Dr. O'Shaughnessy from Professor Wilson, announcing the progress actually made in the home

edition of the Vedas, and offering his advice as to the Oriental works which the Society should undertake.

* * * * * We have begun the printing of the Rig Veda, at Oxford, the Court having most liberally engaged to defray the cost. The Academy of St. Petersburg proposes to print the Yajur, and a Dr. Weber has been here several months collating MSS.; a Dr. Benfey is about to print the text of the Sama Veda. Still there will be plenty of work for the Society if they have any members qualified to conduct it. There are many and very extensive supplementary portions which it would be desirable to have printed, but nothing should be printed without a commentary. The Satapatha Brahmana for instance, would be an excellent subject for their money and their industry. There can be little doubt I think if the grant be not withdrawn, the Society will be expected to apply it strictly to the objects for which it was sanctioned, and to furnish regular accounts of its appropriation. Natural History is unquestionable a legitimate subject of the Society's researches, but it must not be the exclusive one. Man must claim his share of attention as well as birds and reptiles. I hope better things from the future.

H. H. WILSON.

East India House, Sept. 17, 1847.

Further, a letter from Dr. Roer, declining, under the circumstances stated by Dr. Wilson, to proceed any further with the edition of the Veda on which he has been engaged, and proposing to follow Dr. Wilson's valuable suggestions.

TO DR. W. B. O'SHAUGHNESSY,
Senior Secretary, Asiatic Society, Bengal.

Dated Asiatic Society, 8th Nov. 1847.

SIR,—Having perceived from a letter of Professor Wilson, that the printing of the Rig Veda has been actually commenced upon at Oxford, I consider it my duty to propose to the Council, that the Society should discontinue their edition of this Veda.

From the letter above alluded to it also appears, that the Yajur Veda is to be published in Russia, and the Sama Veda in Germany.

Under these circumstances I would suggest, in accordance with the wish of Professor Wilson, as the most appropriate application of the Oriental fund, the printing of Sanskrit works, connected with the Vedas; first of all of the Satapatha Brahmana, as proposed by Professor Wilson, Yaskas Nirukta and Nighanta, &c. &c. As, however, our Library contains a few portions only of this Brahmana, and as it will take a long time to collect the MSS. for this purpose, I propose in the meantime to publish an edition of the ten Upanishads (as they are called *κατ' ἐξοχην*) or the philosophical part of the Vedas. This work, as the foundation of the Vedanta and the most ancient record of philosophy that has been handed down to us, is

fully worthy of the patronage of the Society. Some Upanishads have been published before, but neither a complete edition of this appeared nor one equal to the subject. The Asiatic Society possesses some splendid MSS. of the text, with the commentary of Sankarācharya and a gloss of Ananda Giri. The edition should give the text with English translation, the commentary complete, and such portions of the gloss as illustrate passages not sufficiently explained by the commentary, or as establish another view of the text.

It will be some satisfaction to me, and I believe also to the Society, if the part of the Rig Vēda which has been completed, be laid before the public, and I therefore propose to print it on my own responsibility by subscription, if the Society enables me to do so by subscribing to a certain number of copies. I venture to hope, that this proposition will meet with the approval of the Society, which will, I am convinced, sympathize with my disappointment in having laboured many months for an undertaking which must now be abandoned.

I have the honour to be,

Sir,

Your most obedient Servant,

E. ROER,

Co-Secretary, Asiatic Society.

The Council proposed with reference to these communications, that the Oriental Section be solicited to report upon the subject to the January meeting, and that the portion of the Vēda already edited by Dr. Roer, be published with the Journal, as a specimen of the contemplated Bengāl edition, and at the expense of the Oriental Fund. This proposal was unanimously adopted.

Mr. Piddington read a notice of the rolled balls of coal found in the Burdwan mines, (to be inserted in the Journal.) He also exhibited specimens of Galena presented by Capt. Sherwill from the south of Bhagulpore, and a model of a large diamond in the possession of the Nizam, a notice of which will appear in an early number of the Journal.

Report of the Curator Museum of Economic Geology for the Month of November.

Geology and Mineralogy.—I have put into the form of a paper for the Journal the results of the examination of a specimen of Ball coal from the Burdwan Mines which we obtained with the series of specimens from that quarter presented to the Museum of Economic Geology by Mr. Williams, and these results are highly curious as Geological data, for they seem to prove the existence of beds of coal of the same quality as the present ones, *but formed long before them* and then broken up and rolled by streams as boulders into the present deposits, whilst they were in

the act of forming, just as we might suppose the Mississippi, now rolling fragments of coal into the Gulf of Mexico, to be deposited in coal beds now forming there. This is a lapse of time at which the imagination is startled, but if the accounts given by Mr. Williams that these balls are found of all sizes up to 18 inches or more in diameter in coal beds, be correct, there seems no other way of accounting for them, for they are distinctly rolled, or at least rounded fragments formed like the other coal in layers. Mr. Homfray, I observe, has noticed these balls as rolled by the attrition of water, but the question of how they can have been deposited, is one of first interest with reference to the time we have hitherto supposed necessary for the formation of coal and its superincumbent strata.

Economic Geology.—We have received from our always active contributor, Captain Sherwill, two specimens of lead ore, of which he says:—

“I send by steamer as it is too heavy for banghai, two lumps of Antimony ore embedded in a decaying or oxide stained quartz rock, which is found to the south of Bhagulpore. As I am busy from morning to night with business connected with my survey, I must defer furnishing any information I may possess upon its locality, extent, &c.”

This ore contains a portion of Antimony and of Arsenic, but a much larger one of lead, so that it is much more properly a lead and not an antimony ore. Without destroying the specimens we cannot obtain a good piece for analysis, and I have thus only noticed it temporarily (intending to refer to it again) but desirous that our friend Captain Sherwill should have his discovery announced, assuming that it is a new locality, which I believe it to be.

LIBRARY.

The following books have been received since the last meeting:—

PRESENTED.

La Rhetorique des nations Musulmanes d'après le traité Persan, intitulé Hadayic ul-Baharat, par M. Garcin de Tassy.—BY THE AUTHOR.

The Calcutta Christian Observer for November, 1847.—BY THE EDITORS.

Meteorological Register kept at the Surveyor General's Office, Calcutta, for the month of October, 1847.—BY THE OFFICIATING DEPUTY SURVEYOR GENERAL.

The Oriental Baptist, for December, 1847.—BY THE EDITOR.

The Upadeshak, No. 12.—BY THE EDITOR.

EXCHANGED.

Journal Asiatique, Nos. 43—4.

The London, Edinburgh and Dublin Philosophical Magazine, No. 207.

PURCHASED.

The Annals and Magazine of Natural History, No. 132.

The Curator in the Zoological Department gave his usual report on the acquisitions to the Museum during the past month.

Report of Curator, Zoological Department.

The following presentations have to be recorded this evening.

1. H. E. Strickland, Esq. Oxford. A small collection of English mammalia, birds, and reptiles.

2. Dr. R. Templeton, of Colombo. Two living Monkeys, one an adult male of the Ceylon Hooman, the other a remarkably coloured female of *Presbytis cephalopterus*, (Zimmerman). The former I considered identical (p. 732 ante), judging from a not very good skin of a half grown animal examined some time ago, with *Pr. priamus* of the eastern and western ghats of the peninsula; but a glance at the living animal suffices to show its distinctness from that and the several other allied species which have been confounded under *Pr. entellus*. At Mr. Elliot's suggestion, it may be designated—

Pr. thersites, Elliot, (Pl.—fig. 3.) Adult male inferior in size to that of *Pr. entellus* (verus) of Bengal, Orissa, and Central India; of an uniform dusky-grey colour (devoid of fulvous tinge) on the upper parts, darker on the crown and fore-limbs, and passing to dull slaty-brown on the wrists and hands; the hair upon the toes whitish or dull white: no crest upon the vertex (as in *Pr. priamus*), nor does the hair there form a sort of transverse ridge (as in the living *Pr. entellus*): face surrounded with white, narrow over the brows, the whiskers and beard more developed than in the other *entelloid* Indian species, and very conspicuously white, contrasting much with the crown and body, which are darker than in *Pr. priamus* (as I remember was the smaller specimen which I examined formerly). The strongly contrasting white beard is indeed the most striking feature of this Ceylon species, as compared with its near congeners.

The specimen of *Pr. cephalopterus* is a most gentle creature, as were another that I formerly possessed, and a third which I had opportunities of observing: all three being females. The two last (one of them now set up in the museum) had the body black, slightly grizzled; croup, tail, and exterior of thighs, albescent, palest on the croup and end of tail: head rufescent-brown, a little tinged with blackish on the sides; and the whiskers, and short hair on the chin and lips, were dull white, conspicuously contrasting. The specimen now sent by Dr. Templeton is of an uniform dark brown colour, passing to dusky on the hands and feet; the head rather paler and more rufescent, and the whiskers and hairs of the chin and lips whitish; the croup, outside of thigh, and tail, are comparatively but slightly paler and albescent. The skin of a male sent by Mr. Jerdon, (procured also in Ceylon, to which island the species seems to be restricted,) is marked as in the others, but is of a much lighter and rufescent brown colour, darker on the hands and feet, and the croup and tail are fulvescent-whitish: its crown, and especially the long hairs of the occiput, are paler than the back. The general colour of this last specimen is, indeed, that which is confined to the head only of black individuals; while in Dr. Templeton's live specimen, the usual colours are nearly blended

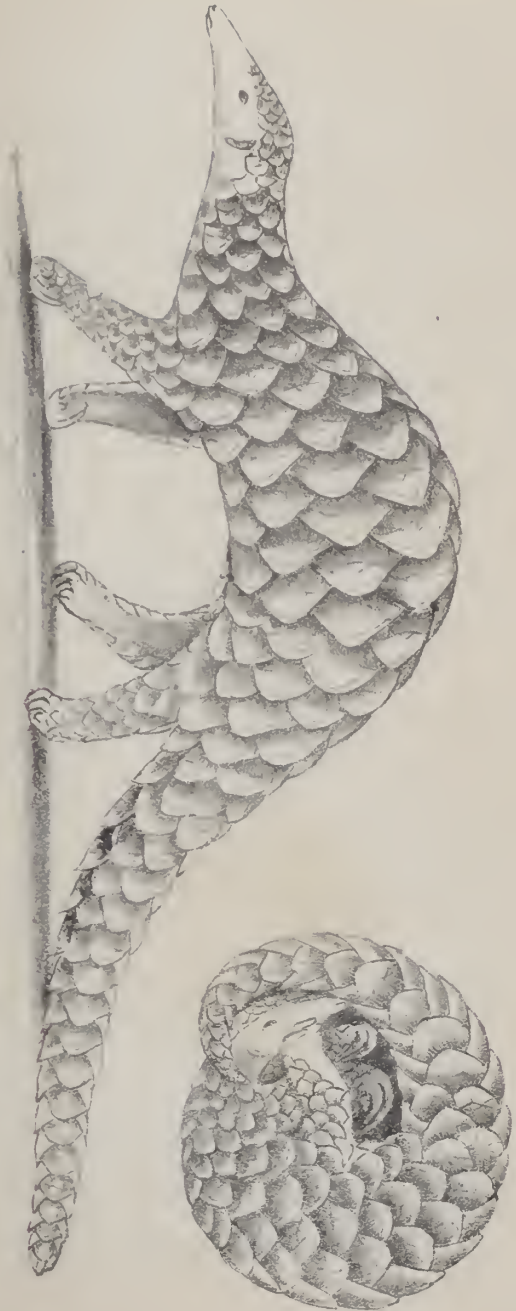
into uniformity; the white whiskers, however, remaining the same in all, as well as the circumstance of the eroup and tail being much paler than the rest, and more or less albeseent, the tip of the latter being usually whitish or sullied white. *Pr. Johnii*, (Fischer), of the Nilgherries, is a species closely allied in its colouring to the black examples of *Pr. cephalopterus*; but the former attains a much larger size, and its tail seems to be always black, and whiskers dark brown, concolorous with the crown. The expression of the countenances of these two species, when living, is exceedingly dissimilar.

The *Presbytis thersites* and *Pr. cephalopterus*, *Macacus sinicus* (v. *pileatus**), and *Loris gracilis*, appear to be the only species of *Quadrumana* indigenous to Ceylon; the three Monkeys seeming to be confined in their distribution to that island. The *Inuus silenus*, to which Ceylon has generally been assigned as the habitat, does not occur there in the wild state; but inhabits the neighbouring provinces of Travancore and Cochin on the mainland of India.†

* This is the *Rilawt* of the Cingalese; and *Pr. cephalopterus* is, I believe, the *Wandura*, corrupted into *Wanderoo*, which has been transferred to the *Inuus silenus* by Europeans. In Major Forbes's "Eleven years in Ceylon," II, 144, we read that—"At Newerra Ellia, and scattered over the colder parts of the island, is a species of very large Monkey of a dark colour: some of those I saw were much bigger than the *Wandura*; and one that passed some distance before me, when resting on all four feet, looked so like a Ceylon Bear, that I nearly took him for one." This I presume to have been the *Pr. thersites*; or could it have been *Pr. Johnii*?

† Dr. John Davy remarks, of the animals of Ceylon, that—"In respect to the mammalia, I am not aware that any species unknown on the continent of India is to be found in Ceylon, though there are several unknown on the latter, that are common on the continent; for instance, the Royal Tiger, the Wolf, and different species of Antelope." (*Travels, &c. in Ceylon*, p. 78.) The "Tiger" so often mentioned by Col. Campbell and others is, I believe, the Cheetah (*Felis jubata*); which name (or *Cheeta Baug*) is in Bengal applied to the Leopard. Besides the three Monkeys, however, above noticed as peculiar to Ceylon, I suspect must be added the *Paradoxurus zeylanicus*, (Schreber, of which Dr. Templeton has sent me a young specimen on loan, and the identity of which with the allied Philippine species, *Martes philippinensis* of Camels, vel *Par. aureus*, F. Cuv., I doubt exceedingly); and, according to Mr. Elliot, the *Sciurus macrourus*. *Vespertilio pictus* (verus), identical with Javancse specimens, occurs in Ceylon, and probably in the Indian peninsula also; where, however, it seems to be generally replaced by an allied species, which I take to be *Kerivoula Sykesi* of Gray. Of the Squirrels, Mr. Elliot writes—"There is no example of *Sc. palmarum* in Ceylon that I could see, whereas *Sc. tristriatus* is abundant. The *Sc. macrourus* is quite different from my Travancore specimen which you have identified with it (p. 869 ante). I saw many skins of *macrourus* in Ceylon, all differing in a remarkable manner from each other in their disposition and shades of colour, and all differing from mine of which the mixed grey tint is uniform, and also the belly ochrey. The one this most resembles is the *Sc. pygerythrus* of Belanger's Voyage, and I think it will probably turn out to be

Manis pentadactyla L.



3. W. C. Thorburn, Esq. of Goalpara. A few snakes, shells, and insects, from that locality.

4. R. W. G. Frith, Esq. A living specimen of *Manis pentadactyla*, L. (v. *brachyura*, Erxl., &c.), procured in Chota Nagpore. This interesting animal arrived in Calcutta in a very weak state, having (as I believe) taken no nourishment from the time of its capture, about eight days (or more) previously; and Mr. Frith kept it two days, without his noticing any food that was left with it, or the ants'-nests to which it was taken, though it lapped water freely: it was then made over to me, turned loose into a covered enclosure from which it could not escape even by burrowing, left at liberty to burrow, and a mess of chopped meat and egg, mixed with boiled rice, was left with it, which it ate heartily of during the night; and that I believe was the cause of its death the following day, after its long previous abstinence. I mention these details to show how another living Pangolin should be treated: for I have little doubt that I could have got it to live, had it not been so far exhausted. The gait of this animal was remarkable, and gave altogether another notion of the creature from what could be derived from any published figure of it I have seen: the back is much arched, and the limbs straight and pillar-like. The walking figure in pl.—was sketched from life;* and the other figure represents the attitude in which it died. It showed little disposition to burrow in the ground, as I apprehend from weakness; but was content to bury the fore portion of its body, leaving the croup and tail exposed above the surface. Both skin and skeleton have been set up, and the internal parts preserved in spirit.†

In XI, 453 *et seq.* (1812), I treated of the genus *Manis*, enumerating, as established species, the *M. pentadactyla*, L.,—*M. Temminckii*, Smuts (of S. Africa, nearly allied to the preceding species),—*M. javanica*, Desm.,—and *M. tetradactyla*, L. (v. *macroura*, Erxl.),—which are all the species that are noticed in M. Schinz's *Synopsis Mammalium* (1845). I described, however, upon that occasion a *M. leptura*, nobis; and Mr. Gray has since described a *M. multiscutata* from W. Africa (*Proc. Zool. Soc.* 1843, p. 22), of which Mr. Fraser has given an interesting notice (*ibid.* p. 53). *M. leptura* has the tail as long as the head and body, of more slender form than in a species received by the Society from Java (but

the same." In the birds, at least three fine species of *Gallinacea* seem peculiar to Ceylon, viz. two Jungle-fowls, one of which I take to be *Gallus Lafayetiei*, and the other is *G. Stanleyi*, Gray; and the so called Red-legged Partridge of Ceylon, *Galloperox bicalcaratus*, (Pen.), which is quite distinct from *G. lunulatus*, (v. *Hardwickii*, v. *nivosus*), of Continental India.

* The plate, however, is less characteristic than the original bare outline sketch.

† Dr. Cantor (in XV, 259,) describes a peculiar structure adherent to the outer coat of the stomach of the Pangolin of the Malayan peninsula, which did not exist in the above specimen of *M. pentadactyla*; neither can I find a trace of it in a full grown foetus of the Pangolin of Arracan, examined for the purpose; the Arracan Pangolin being closely allied to, if not identical with, the Malayan peninsula species.

which I doubt is the true *M. javanica*), and much less broad at base; the series of medial and lateral caudal scales amounting to 30 or 31: underneath the tail, a succession of series of seven scales each may be counted diagonally across, in the direction of the tip, from the second and third lateral of the two sides respectively, to the eleventh and twelfth respectively from the base; then successive series of six scales each, as far as the seventeenth and eighteenth. All the scales are much worn; but allowing for this, the series of lateral caudal scales have evidently been always much smaller than in the Javanese species, and their tips are appressed in the specimen (to all appearance normally so), so that the lateral margin of the tail is nearly smooth, instead of being very prominently serrated as in the other. The scales of the head, neck, and exterior of the fore-limbs are excessively ground down in the specimen; and those of the upper part of the tail have their tips broken away, so that the triple row of them presents a series of hexagons to the view, very unlike what is exhibited by equally worn specimens of the several following species. The scales upon the exterior of the limbs are also considerably more numerous in *M. leptura*, especially on the hind-limbs; the claws of the fore and hind feet are equally developed, the middle one especially being large and powerful: and the auricle (in the stuffed specimen at least) is nearly obsolete. Altogether, this species presents a marked approximation to the long-tailed Pangolins of Africa. Its habitat remains to be ascertained.

M. javanica, Desm. Two specimens in the Society's museum, received long ago from Java, differ equally from *M. leptura* and from the presumed Javanese specimen before adverted to; while they agree well with the description of *M. javanica* in the *Dict. Class.* The tails of both are unfortunately imperfect; but at the base of the tail underneath, a good character presents itself, which readily distinguishes this species from every other I have to compare with it. The diagonal series of sub-caudal scales, commencing from the base, comprise but six scales each, for the first two series on the one side, and one only on the other, followed by a succession of series of five scales each, for about the basal half of the tail, which is all that is preserved. The anterior claws are extremely large, especially the middle one, and even the next outer; while the posterior claws are small: the auricle is well developed: and the bristles at the base of each scale are more so than in either of the other species. If full grown, too, which they are or nearly so, the size is much inferior to that of either of the other species. The description in the *Dict. Class.* gives the length as $1\frac{1}{2}$ ft. exclusive of the tail, which measures 1 ft. 1 in.; and this is about the size of the Society's two specimens.

M. leucura, nobis, n. s. This species is common in Arracan, and I am assured that it also occurs in Sylhet, to the exclusion of *M. pentadactyla*. Seven or eight specimens examined had, without exception, the terminal portion of the tail, varying from about one-third to half, of a glaucous-white colour, abruptly contrasting with the rest. The auricle is distinct, equally developed with those of *M. pentadactyla* and *M. javanica* (apud nos): the claws are of moderate size, and nearly as

much developed on the hind feet as on the fore: * the series of body scales varies from 15 to 17 across, according to the part of the body; and the lateral caudal scales amount to 28, alike in four specimens under examination: underneath the tail, the two first diagonal series from the base consist of seven scales, the three next of six scales each, and the remainder of five each to near the tip. Only the lateral scales of the body, and those of the hind-limbs, are distinctly carinated, even in the very young animal; those of the fore-limbs are very slightly so, and the lateral scales immediately posterior to the fore-limbs are not carinated. The largest specimen measures little more than 3 ft., of which the tail is 17 inches: the latter is moderately broad and flat at base, of much lighter form and more tapering than in *M. pentadactyla*.

Lastly, the large *Manis* received from Java differs very little from the last, except that the anricle in the stuffed specimen (the skull having been taken out, and the skin of the head stretched out of all shape,) appears nearly obliterated; and the terminal portion of the tail is not glaucous-white, as in all the Arracan specimens. I suspect that it does not specifically differ from the latter; and that this is the Malayan species referred to *M. javanica* after Schinz, by Dr. Cantor in XV, 259; being apparently also that figured by Marsden.

On comparing together the skulls of *M. pentadactyla*, *M. javanica* (apud nos), *M. leucura*, and *M. leptura*, I find an exceedingly close resemblance between those of the two former, and of the two latter species, respectively. The skull of *M. javanica* is of a still less attenuate form than that of *M. pentadactyla*, but otherwise exceedingly similar, the most prominent difference consisting in the greater size of the auditory bullæ; the antero-posterior diameter of these, in *M. javanica*, being equal to the space between them and the extremity of the occipital condyles; whereas, in *M. pentadactyla*, their longitudinal diameter scarcely exceeds half that space. The skulls of *M. leucura* and *M. leptura* are much narrower and more attenuate than in the preceding, but agree in size, and the differences between them are very slight: the most prominent is the considerably greater breadth of the occipital foramen in *M. leptura*, as shown by the further separation of the condyles, however the orifice itself may have been enlarged to facilitate the extraction of the brain; the intermaxillaries are also broader in *M. leucura*.

5. Wm. Bracken, Esq. A skin of the *Ornithorhynchus paradoxus*.

6. Capt. Prior, 64th N. I. Three specimens of Lizards from Beloochistan, with examples of the common *Belostoma indica*. The former I intend to describe, when I can get figures taken of them for publication.

7. E. O'Ryley, Esq. of Amherst. A small collection of reptiles from that vicinity, with also a specimen in spirit of *Sorex Peyrottellii*, Guérin, v. *pygmæus*,

* I have heard it remarked that the claws of a *Manis* are always more developed in the young than in the adult animal: but we have all ages of the present species, and I observe a marked uniformity in this respect; and in Mr. Frith's *M. pentadactyla*, about half-grown, the proportions of the claws are the same as in the adult.

Hodgson. Mr. Gray identifies this minute Shrew with *S. pusillus*, S. G. Gmelin, *Reise* III, 499, t. 75, f. 1, and suggests it to be the *S. pygmaeus*, Pallas, *S. exilis*, Gm. *Syst. Nat.*, and *S. caecutiens* v. *minutus*, Laxm. It certainly has a wide range in India, for it has been obtained in the Nilgherries, and in a cellar at Madras, Major Wroughton has presented us with a specimen from Almorah, and we now have it from the Tenasserim coast.*

8. Willis Earle, Esq. A few quadrupeds and birds from Tenasserim, which had been put into spirit that has since evaporated, leaving the specimens quite dry. Among them is a *Cuculus*, intermediate in size to *C. micropterus* and *C. potiocephalus*, and according best with Mr. Hodgson's *C. saturatus*, which differs from *C. micropterus*, Gould, chiefly in its smaller bill, like that of *C. canorus*; if it be not, indeed, the veritable *C. micropterus* of Gould.

Also an interesting collection of fishes and some sea snakes, *Crustacea*, &c., procured at the Sandheads; which collection supplies a few species not previously in the museum. Likewise two large specimens of the common Cobra.

9. From the Barrackpore menagerie. The carcass of a Leopard.

10. From Baboo Rajendro Mullick. A dead Swan (*Cygnus olor*, L.)

11. Dr. Theodore Cantor. A few horns of Himalayan ruminants.

12. J. Pybus, Esq. A frontlet and horns of the Sambur (*Cervus hippelaphus*), with the beam simple or not forked,—thus corresponding to *C. niger*, Blainville, v. *Rusa nipalensis*, Hodgson.

13. Dr. E. Roer. A small Cobra.

14. An officer of the 'Bussora Merchant.' The head and vertebral column of a Shark, procured at the Sandheads.

E. BLYTH.

The Society's large collection of European specimens of *Vertebrata* was exhibited at the meeting; and Mr. Blyth's supplementary Report on the subject and his similar Report on the collection of Australian *Vertebrata* exhibited at the last meeting, will be published separately from the Journal of the Society.

The thanks of the Society having been unanimously voted for all contributions and communications, the meeting adjourned to the 12th of January, 1848, when the Annual Report will be submitted and Office-Bearers elected for the ensuing year.

* Here may be remarked that I have this evidence of the existence of a small brown *Sorex* in Lower Bengal, about the size of *S. araneus*, that I once found the remains of one in the stomach of an *Elanus*, shot about 60 miles above Calcutta.

NEAR THIS STONE IS LAID
 CHARLES THEOPHILUS, FIRST AND LAST LORD METCALFE.
 A STATESMAN TRIED IN MANY HIGH POSTS AND DIFFICULT CONJUNCTURES,
 AND FOUND EQUAL TO ALL.
 THE THREE GREATEST DEPENDENCIES OF THE BRITISH CROWN
 WERE SUCCESSIVELY ENTRUSTED TO HIS CARE.
 IN INDIA HIS FORTITUDE, HIS WISDOM, HIS PROBITY AND HIS MODERATION
 ARE HELD IN HONORABLE REMEMBRANCE
 BY MEN OF MANY RACES, LANGUAGES AND RELIGIONS.
 IN JAMAICA, STILL CONVULSED BY A SOCIAL REVOLUTION,
 HE CALMED THE EVIL PASSIONS
 WHICH LONG SUFFERING HAD ENGENDERED IN ONE CLASS,
 AND LONG DOMINATION IN ANOTHER.
 IN CANADA, NOT YET RECOVERED FROM THE CALAMITIES OF CIVIL WAR,
 HE RECONCILED CONTENDING FACTIONS
 TO EACH OTHER AND TO THE MOTHER COUNTRY.
 PUBLIC ESTEEM WAS THE JUST REWARD OF HIS PUBLIC VIRTUE,
 BUT THOSE ONLY WHO ENJOYED THE PRIVILEGE OF HIS FRIENDSHIP
 COULD APPRECIATE THE WHOLE WORTH OF HIS GENTLE AND NOBLE NATURE.
 COSTLY MONUMENTS IN ASIATIC AND AMERICAN CITIES
 ATTEST THE GRATITUDE OF NATIONS WHICH HE RULED.
 THIS TABLET RECORDS THE SORROW AND THE PRIDE,
 WITH WHICH HIS MEMORY IS CHERISHED BY PRIVATE AFFECTION.

HE WAS BORN THE 30TH DAY OF JANUARY 1785.

HE DIED THE 5TH DAY OF SEPTEMBER 1846.





Monument to the late Lord Metcalfe, a Vice President of the Asiatic Society of Bengal.

The Editors gratefully insert a fac simile with which they have been favored by Mr. Bushby, of the tablet lately erected in Winckfield Church, Berks, to the memory of the revered LORD METCALFE. The inscription is from the classic pen of Mr. Macaulay.

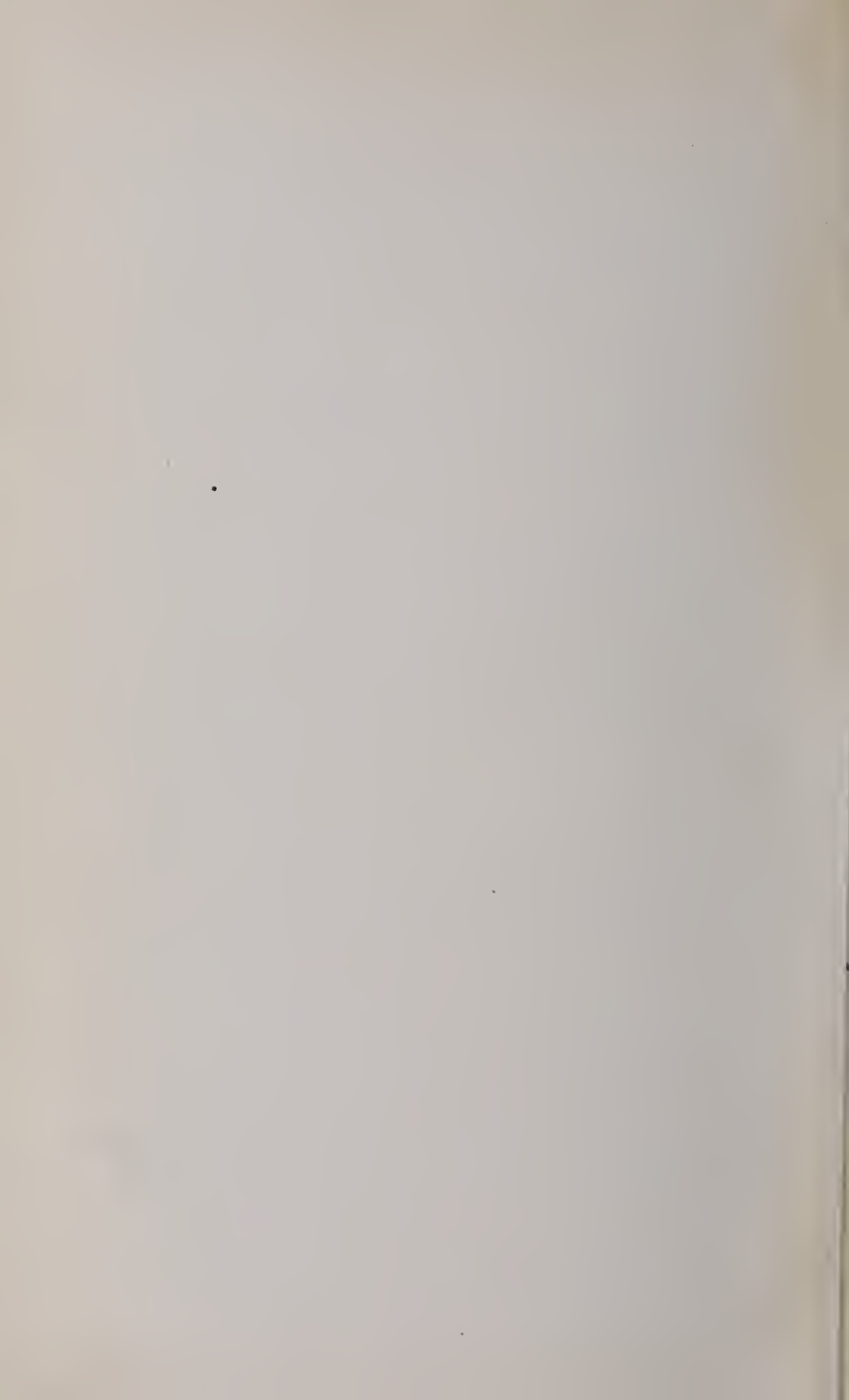
Lord Metcalfe was elected a member of the Asiatic Society on the 4th September 1819—a Vice President on the 2nd of January 1828. His exertions for the advancement of the Society and the promotion of the noble ends it should pursue, were cordial, constant and effective. Many of his most intimate friends became members of the Society at his instance. He advised and encouraged them to active co-operation in its labours. The correspondence and records of Government, on all scientific and literary topics, were by his directions rendered freely available for publication under the Society's auspices.

After a separation of several years, while the ruler of another vast dependency of the British Empire, where this great and good man designed to found an Institution for the advancement of similar pursuits, the writer of this brief notice heard him refer with pride and affection to the Asiatic Society of Bengal as the model by which he desired to construct the Institute of Canada.

While busts and portraits record the services of other Vice Presidents of the Society, the insertion of this slight memorial will at least evince that the grave has not obliterated the grateful sentiments with which the memory of LORD METCALFE should be held among us.

Meteorological Register kept at the Surveyor General's Office, Calcutta, for the Month of Nov. 1847.

Days of the Month.	Maximum Pressure observed at 9h 50m.						Minimum Pressure observed at 4 p. m.						Maximum Temperature.	Rain Gauges.		Moon's phases.
	Barometer reduced to 32° Fahrenheit.	On the Mercur.	Of the Air.	Of Wet Bulb.	Direction from sunrise to 9h 50m.	Aspect of the Sky.	Barometer reduced to 32° Fahrenheit.	On the Mercur.	Of the Air.	Of Wet Bulb.	Direction from 9.50 a. m. to 4 p. m.	Aspect of the Sky.		Upper Inch	Lower Inch		Elevation.
1	Inches 30.010	83.0	83.0	77.0	N.	Clear.	29.899	86.0	84.0	70.0	N.	Clear.	..	..	..
2	.021	82.5	83.0	78.0	N. W.	Ditto.	.912	87.0	85.5	74.0	N.	Ditto.	..	..	..
3	.022	80.5	81.0	73.1	N. W.	Ditto.	.917	85.0	84.0	71.1	N. W.	Ditto.	..	..	..
4	.043	77.2	77.0	71.8	N. W.	Ditto.	.931	83.5	82.0	69.8	N.	Ditto.	..	..	..
5	.069	79.0	77.8	71.8	N.	Ditto.	.946	83.5	82.0	69.0	N.	Ditto.	..	..	..
6	.040	79.1	79.8	71.4	N.	Ditto.	.904	85.5	83.6	70.0	N.	Ditto.	..	..	..
7S	29.941	78.7	79.0	75.0	E.	Cloudy.	.838	77.0	77.0	75.0	E.	Drizzly.	4.56	4.66		
8	.851	78.5	79.2	77.0	S.	Nimbi.	.766	81.5	81.0	77.2	S.	Cumuli.	0.84	0.93		
9	.956	78.2	77.8	73.0	N.	Cumuli.	.882	80.4	79.2	71.0	N.	Ditto.	..	..	..
10	30.012	76.0	75.0	72.0	N. W.	Ditto.	.920	79.0	77.8	68.8	N. W.	Ditto.	..	..	..
11	.022	78.0	76.8	77.0	N. W.	Cumulo strati.	.920	78.0	77.0	67.5	N.	Ditto.	..	..	..
12	.041	74.5	74.1	67.0	N.	Clear.	.924	78.8	77.0	64.5	N.	Clear.	..	..	..
13	.032	75.0	75.1	72.0	N.	Ditto.	.898	79.2	77.8	66.4	N.	Ditto.	..	..	..
14S	.091	75.5	75.2	70.5	N. W.	Ditto.	.883	79.5	78.2	65.3	N.	Ditto.	..	..	..
15	29.972	75.0	75.2	67.3	N. W.	Ditto.	.800	80.5	79.2	70.2	N.	Cumulo strati.	..	..	..
16	.972	76.9	76.7	69.6	N.	Ditto.	.788	82.0	80.3	69.6	N.	Cumuli.	..	..	..
17	.982	78.0	78.0	72.0	N. W.	Cirro strati.	.852	82.8	81.2	72.5	N.	Ditto.	..	..	..
18	.982	78.4	77.2	69.8	N.	Clear.	.862	83.0	81.0	69.5	N. W.	Ditto.	..	..	..
19	.996	77.6	77.8	69.2	N.	Ditto.	.898	82.0	80.3	69.0	N.	Ditto.	..	..	..
20	.974	77.8	77.8	70.0	N.	Ditto.	.899	81.6	81.2	70.8	N.	Cloudy cirro cumuli.	..	..	..
21S	30.027	80.0	79.0	70.8	E.	Cloudy.	.919	82.6	81.3	70.2	N. W.	Cumuli.	..	..	..
22	.034	79.8	80.0	68.0	N. W.	Clear.	.909	83.5	82.5	68.8	N. W.	Clear.	..	..	..
23	29.997	80.0	79.5	70.0	N.	Cirro Cumuli.	.889	80.0	79.5	67.8	N.	Cirro cumuli.	..	..	..
24	30.044	78.8	78.7	68.0	N.	Clear.	.899	81.4	80.2	66.9	N.	Cirro strati.	..	..	..
25	.045	76.6	76.2	67.3	N.	Ditto.	.918	80.5	78.3	66.5	N. W.	Clear.	..	..	..
26	.050	74.9	74.6	65.4	N.	Ditto.	.959	79.9	78.2	66.9	N. W.	Ditto.	..	..	..
27	.009	74.9	75.0	67.4	N.	Ditto.	.890	80.5	78.9	67.2	N.	Cumuli.	..	..	..
28S	.096	75.0	74.7	67.9	N. W.	Cumulo strati.	.895	80.3	78.6	67.3	N.	Ditto.	..	..	..
29	.024	75.3	75.7	65.4	N. E.	Cirro cumuli.	.917	79.9	78.2	66.5	N.	Clear.	..	..	..
30	.055	73.0	73.7	65.9	N. W.	Clear.	.935	80.8	79.4	66.2	N. by W.	Ditto.	..	..	..
Mean	30.008	77.6	77.5	70.5			29.892	81.5	80.1	69.2			5.40	5.59		



For use in Library only.

